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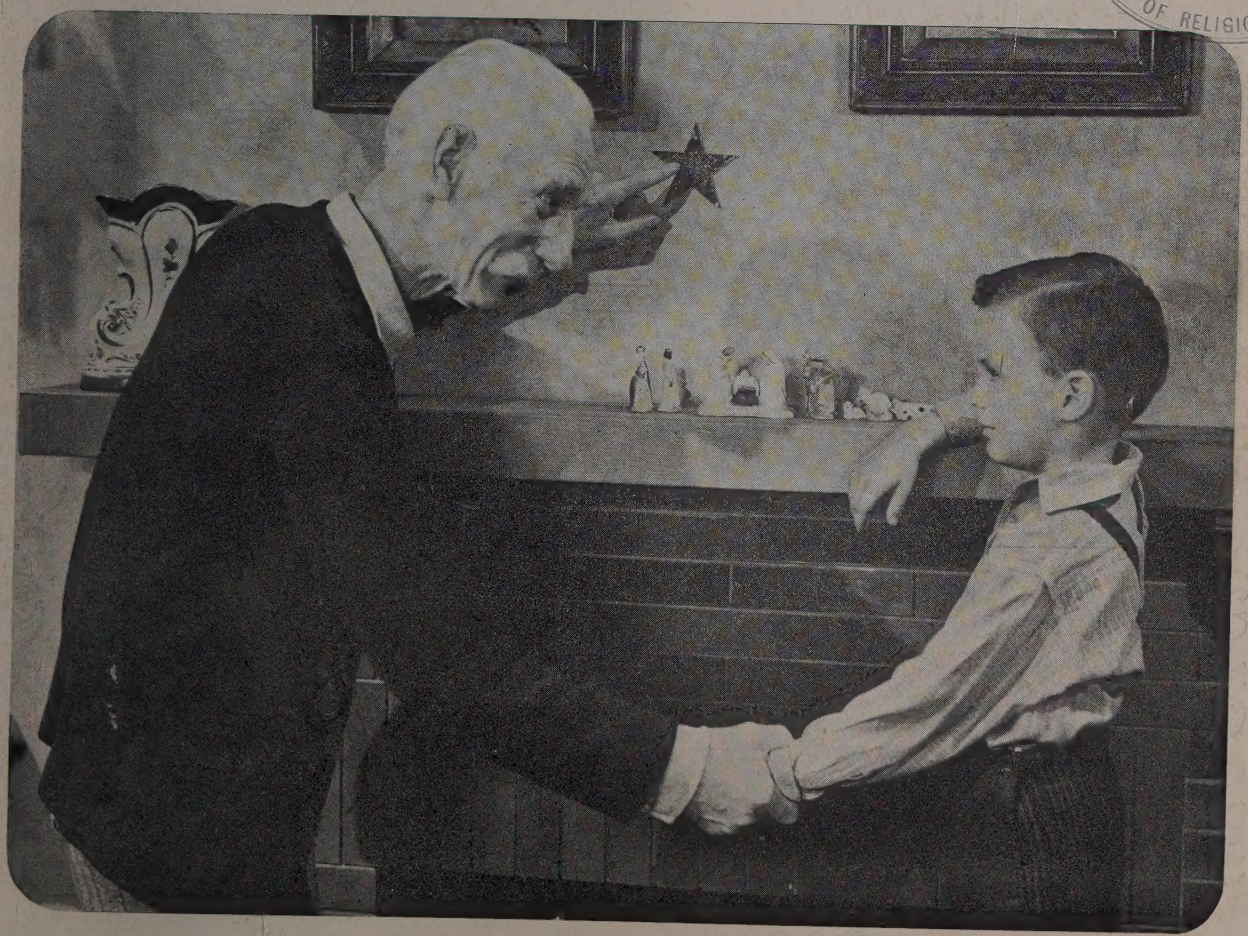

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NOVEMBER
1950

VOLUME XXVII
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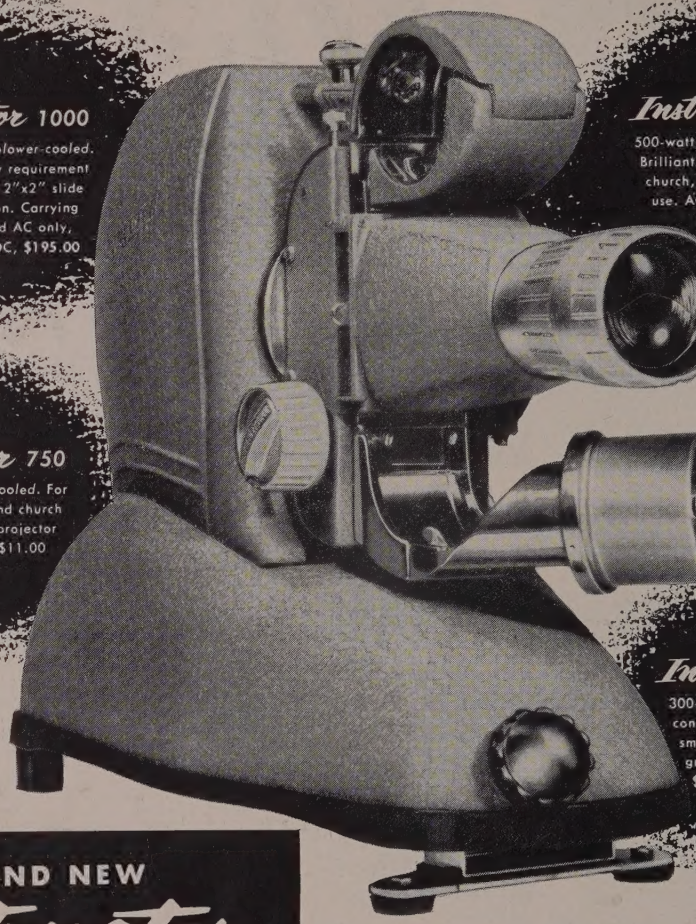

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Selected Short Sermons
by Earl Riney

Generosity is the salt of Christmas.

* * *

Each life should be a channel for the stream of goodwill.

* * *

You cannot have peace and goodwill on this world with widespread injustice.

* * *

Life will remain comparatively dormant unless it is breathed upon by the bracing influence of human fellowship.

* * *

Christmas reminds us that when we give to others we may discover that God gives to us.

* * *

Our opportunities to make others happy are our talents.

* * *

Happiness and goodwill are not solitary but social; if they can be had only by those who share.

* * *

Happiness and goodwill are incidental; they can never come by direct seeking, they come by setting our faces toward from which they flow.

* * *

We should remember at Christmas that often selfishness is the child of thoughtlessness.

* * *

At the Christmas season we should commit ourselves to the highest ideals that we know, and search for the divine strength through Christ to be true to them.

* * *

Christmas reminds me that the divine voice has a different accent for every human life; there are things that our Lord says to every separate child which perhaps no one else could understand.

* * *

We are, I think, nearer the mind of Christ in placing our emphasis more on the blessings of sonship and the constraint of love, and less on the penalties of disobedience.

* * *

Christ teaches us that charity never fails. The gospel is full of its record. He expects his disciples to show it continually and fully. The lack of charity shows that a Christian does not know Christ deeply or follow him closely.

* * *

At the Christmas season it is difficult for those who are born to wealth to understand the hardships endured by those whose life is a perpetual struggle for the barest necessities.

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THE EDITOR'S DRAWER

The Kane Preaching Mission

Has your community ever tried a preaching mission? The editor recently accepted an invitation to preach at such a mission at Kane, Pennsylvania. Every automobile tourist who has traveled Route No. 6 in Pennsylvania will remember Kane, the city on top of the McKean county hills. Surrounded by a huge forest preserve it certainly is a spot to be remembered.

The mission was sponsored by the Kane Ministerial Association, the services being held in the Congregational Church, Walter Thomas, minister. It was a short mission, the first service being held on Thursday evening; the culminating one on the evening of Sunday, October 1 (World Communion).

There was no preaching service on Saturday evening. The host church used the date for a homecoming dinner which was largely attended. Other cooperating churches made their own plans for Saturday evening and held their own services Sunday morning.

Your community might find this worth while. Backed by intelligent, intensive publicity a lot can be accomplished in the few days. That was the concensus of opinion in Kane.

William H. Leach

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A Message to Church Leaders

Most building fund campaigns are won or lost in the early planning phases. Our advice and counsel during this preliminary planning period extends over a number of months and sometimes several years and is available to the officers of all churches without cost or obligation.

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15. **Standard-of-giving factors and the relationship of the larger and smaller gifts.**
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If your church has an annual budget of less than $10,000 or needs to raise less than $50,000, ask our nearest W/O office listed below to send you a "Plans and Progress Questionnaire" on which you can enter the information needed by us to answer the above questions for you.

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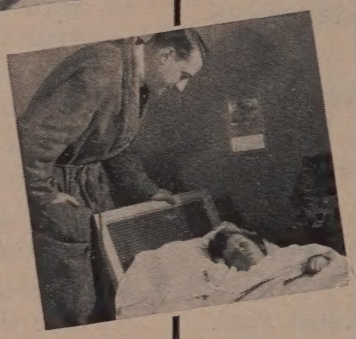

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Ministerial Oddities

Collected by Thomas H. Warner

Successful Untrained Men

R. W. Parks of Melton Mowbray is probably the oldest lay preacher in England. He was ninety-four years old in 1949. He was then preaching nearly every Sunday.

* * *

Sir Stafford Cripps, Chancellor of the Exchequer of Great Britain, gives religious addresses in different places —churches, cathedrals, chapels, schools and at youth meetings. He has recently published a volume of twelve of his addresses. A reviewer says: "It is impossible to read them without recognizing and admiring the chancellor's high-mindedness, sincerity and deep sense of personal and public duty."

* * *

Warren Gilbert Coffer is paralyzed from the waist down as a result of Nazi shrapnel. He lay in a field in Germany for three days without food or water. He was completely discouraged but religion came to his rescue. At Hines Veterans' Hospital in Chicago, he had a talk with Dr. J. F. Norris, head of the Bible Baptist Seminary. He enrolled as a student, planning to become an evangelist.

* * *

Harry A. Becker, an employee of the Pennsylvania Railroad for forty-eight years, died in Cleveland in 1949. He had preached in the Square, using the Tom L. Johnson monument for his pulpit, to thousands of people. He also distributed many religious pamphlets and tracts, a great number of them written in railroad phraseology.

* * *

Rev. Luther S. Harkey, founder of the Railroad Evangelist Association, died in 1949. Eight years before he had founded the association of evangelists, building the group on the theme that the way of God is straight and narrow and the way of the railroad is the same. At the time of the national convention in 1948, the association had twelve chapters.

* * *

An Ohio pastor retired in 1949. He had served one field with two churches for twenty-five years. He had neither college or seminary training. He wrote me: "I had the feeling that younger men should take over the work, and that I needed some relief from the exacting duties which seemed always to be crowding in on one in the regular ministry."

He is now living in the East. He

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 2
NOVEMBER, 1950

"Thank God I've Tried"

SAM JEWETT ran a grocery store in a Kentucky town. He also was a local preacher in the Methodist church, and he held forth, Sunday after Sunday, in the little church, too small for a regular pastor. He read his lesson helps and the *Christian Advocate*, occasionally buying a book. People learned to respect his leadership and to appreciate his sermons. From the community the young people going out to college or to employment in other cities carried pleasant memories of preaching Sam and his homely preachisms bore fruit in their lives.

More than once Sam found himself in difficulty because he had extended business credit to an unworthy neighbor but the loyalty of others atoned for his losses.

One Christmas they had a party for Sam and the entire neighborhood turned out to pay him tribute. The fiddles played and the youngsters danced. There was speech-making and people told how much the grocer preacher meant to them.

Sam was a modest man and did not take to the flattery very easily. In his reply he summed up his contribution as follows:

> "Thanks for everything you have said. But, shucks, I ain't so much. I'm a third rate preacher and a second rate businessman, but thank God I've tried."

I suspect that there are a lot of preachers who would classify themselves in some such terms. They have more failures in their ledger books than they have successes. But they did not quit; thank God they tried.

Preaching Sam certainly had his passport to heaven.

An Era of Defensive Armament

GRADUALLY it has dawned on most of us; we are entering a new era in American history. Call it the age of defensive armament, the arming for freedom, or any other name you will. For the first time in our history we are building a tremendous military system not for an emergency, but as a long-range program of national policy. The Korean War will fold; the United Nations army may continue or be dissolved; but the United States will build for years ahead a great peacetime military establishment.

Alert churches must know what this means to their programs. We have ministered to nations in war caused by crises, but this brings a different challenge. May we point out some of the emphases we think must be made to really serve our Christian people during this forthcoming era.

1. It means a new concept in the relationship of the churches to the army, the men in military service, and the chaplaincy. The halo which we place over heroes who rush to the colors to save a nation in an emergency may not exist in this new day. There may be a tendency to take the situation for granted; to let the army go its way while we minister to the folks at home.

In the program we visualize for the future the chaplaincy will take a much larger place in the life of the entire church. Techniques of cooperation between the local church and service chaplains must be worked out. We must use every resource we have to keep our American soldiers from becoming the British Tommies of Kipling:

> For it's Tommy this, and Tommy that, an' "Chuck him out, the brute!"
> But it's "Saviour of 'his country" when the guns begin to shoot.

Christmas Flood Lighting

Why Not Illuminate Your Church

THE Congregational Church of Avon, Connecticut, stands on the corner where the College Highway meets Route Forty-four in the center of the town. Thousands of cars pass it every day. This lovely colonial church was erected in 1819. From the fourteen charter members, the church has grown to about 300 people. Mr. and Mrs. E. Jerome Johanson are co-pastors at the present time.

Several revivals have occurred during its history, but the most drastic thing to strike the church was the hurricane of 1938. In making repairs to the steeple at that time, builders found the structure to be unsafe and the entire steeple was removed by a huge crane. Residents of the town and passers-by missed the grace and beauty of the steeple. Finally through the efforts of Mrs. John L. Gibbons of Avon and friends of the church, the steeple was rebuilt in the summer of 1949. The new steeple is an exact duplicate of the original, and as the spire began to rise again, the desire to have the church illuminated caused Ethel Phelps Hawley, who began a lone-woman crusade in 1946 for lighted churches at Christmas in Connecticut, America and the world, to ask the pastor, architect, trustees, and Mrs. Gibbons, if they might not consider wiring the steeple, or floodlighting the church. They all agreed that it would be a wonderful thing. When Mrs. Hawley felt interest along that line, she besought an electrician to enlist his services, and the result was that a lighting system was installed.

The steeple which was rebuilt in 1949 had for its architect, Mr. Roy D. Bassette of West Hartford, Connecticut, and the contractor, Mr. E. J. Odegard of Avon determined that the new steeple should be the exact duplicate of the original. Much of the detail was painstakingly copied by the hands of the contractor himself.

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THE ILLUMINATED CHURCH
Avon, Connecticut

2. While seeking in every way to sustain the morale of men in uniform our churches must resist, with all the resources at their command any concept that might makes right or that a nation's strength is to be found in its military resources. If history is to be followed we will believe that as a nation militarizes itself this philosophy of military might usually gains the ascendency. Once it gets a hold on the nation it is impossible to shake off the grip except through national bankruptcy. America has a bank of historic idealism which can still be counted. But whether or not our great nation can succeed where others have failed may be the supreme test of our political system.

3. Closely allied with this is the suggestion that churches must be eternally alert to every sign of governmental invasion of individual rights and liberties. All of our politicians are talking glibly about human rights and the dignity of man. Ask one sometime what he means by the dignity of man and you have him stumped. This kind of language will become more and more common as we build the great peacetime army. But underneath the talk there is a constant curbing of individual freedom. If the churches do believe in freedom, and we think that our Protestant churches really do care, let them remember that eternal vigilance is the price of liberty. Without such vigilance we can see the growth of the master state which will take our nation into strange paths.

4. Let the churches establish and sustain themselves as altars of prayer. Military establishments, regimentations of nations and master states, whether of the police or welfare kind, have a tendency to stifle the human spirit. The individual crowded on every side may, if properly directed, find an emotional outlet through the practice of prayer.

There will, of course, be prayers for the nation and prayers for the social order. But we are thinking more right now of the altar where the individual seeks peace in his own soul. The American style kingdom of God probably was a natural result of an aggressive extrovertic people climbing their way to economic success. But, as the old order is reversed, one would naturally look for the individuals to seek subjectively for paths of light.

We believe that the great preaching of the future will be the kind which ministers to those individual needs. We suggest that the minister seriously study the techniques of such preaching. The pulpit for the new day will be one which helps the confused and frustrated to find order and reason in life.

We Are a Colony of Heaven

Church History Would Make a Stirring Pageant

by Frank H. Ballard of London

IF I had the necessary talent and training, I would turn aside from the writing of sermons in order to write a play or a pageant which would probably be called "The Gates of Hades." In one scene, I would describe the beginning of the Christian community, first in Palestine and then in the Gentile world. In another, I would try to suggest the sacking of Rome by the Huns, and the church arising as a center of order and hope in an era of confusion. In another we would do our best to see Constantinople overthrown by the Turks and Christian scholars escaping from the doomed city and empire to sow the seeds of reform and renaissance throughout the West. I would like, if time permitted, to show the Christian missionaries coming to Britain, going later to Germany, and then nearer our own times setting out for great continents and little islands and everywhere transforming human life and individuals. It is a thrilling story that few people know anything about, and it is useless to think that in an impatient age people will read it if it is printed in books. One thing, however, people will do. They will look at pageants and plays, and if the knowledge they get is superficial, at least they should arrive at a conception of a divine society perishing through revolutions, thriving upon persecution, ministering to the needs of sick and poor alike, often converting the rulers of the world and renewing its own youth by the quality of its service. It is a vision that has been largely lost, even in Christian communities, and needs to be recovered—not the glorification of the great church as a competitor among secular authorities, but the revival of gratitude for this Christian sect with its amazing continuity, its present universality, and its surprising recuperative power which has a habit of asserting itself just when failure seems inevitable.

At this moment disparagement of the church, its message and its work is widespread, and for this there are many causes. In part, it is due to our own faults—the inconsistencies of individuals, the compromises of leaders and especially compromises with the state, with mammon and with the spirit of the age. It may even in part be due to our virtues—or, shall I say, to excessive emphasis upon particular truths. For example, we have felt it necessary to stress the truth that man is responsible to God and that pure religion means the rending of heart and not of garment. You can trace the development of that thought in many places, but especially in the Hebrew prophets and in the New Testament scriptures. You can see how Martin Luther rediscovered it and applied it, and how it has been preached again and again by English Puritans, and Evangelists and many others. What they said was that Christian faith is nothing if it is not personal. It had to be preached with all the passion and imagination available, and what we owe this emphasis is incalculable. But it is not the whole gospel, and if we say that and no more, religion will degenerate into pietism. We may be so concerned with the sins of persons that we become indifferent to the sins of society. And we may be so absorbed in the conversion of men that we ignore mutual responsibility and common worship, and belittle the claims of catholicity. That, indeed, is what has happened in many evangelical communities. The personal aspects of religion have been proclaimed to the exclusion of the social aspects. It was the weakness of the evangelical revival that began in the eighteenth century. It was a glorious movement. It came like a revivifying breeze in a valley of dry bones. But in some of its expressions it was defective both in its social urgency and in its conception of the church. The Anglo-Catholic and the Christian socialist movements were inevitable reactions and correctives.

This, however, is only one of the movements that have led to the present disparagement of the church. Let us consider another. There came a school of critics who asserted that our Lord came preaching the gospel of the kingdom and hardly so much as mentioning the church. They have insisted, and with some reason, that in Jesus there was nothing of the ecclesiastic. He left no church order, no regulations for a professional ministry or even for the maintenance of stated services. It is even questionable, so it is maintained, whether he instituted the sacraments or envisaged a perpetual institution. What we know is that he condemned the churchmen of his own times and warned his disciples against the leaven of the Pharisees. It was St. Paul who shifted the emphasis to the church, and if we want to get back to primitive Christianity we should follow the master and forget the apostle. Starting there it was easy to go on and say that there is as much piety outside the church as there is within it and that one can worship in open fields better than in stuffy buildings. Gradually there has grown up a class of people who protest that they admire Jesus but have no use for the church—men and women who will serve on peace committees and take part in fellowship activities who would not dream of accepting office in the Christianity society or giving a helping hand in a Sunday school. How easy for others to go further and take up a hostile attitude to say that religion is evil in itself and that if you believe in progress you must help to demolish all places of worship and schools of sacred learning. That movement, once rare and unpopular, has now become one of the most powerful and blatant among the nations. It is to be found not only in countries where communism is in control but in many other lands where religion is still tolerated.

The Importance of the Community

There are, however, important changes taking place besides these that demand public attention. There is, for example, a new feeling for the importance of the community. If the Victorians felt compelled to proclaim the importance of the individual, we are conscious of group sympathies. We don't want to lose the individual in the mass but we must pay heed to the claims of blood and to the various human relationships into which we are led. That is why there is a revival of patriotism and a new insistence upon mutual dependence. It is affecting secular life everywhere. It is affecting Christian people also, though perhaps more slowly. We appreciate probably more than we did, the remark of a "serious man" to John Wesley: "You

wish to serve God and go to heaven? Remember that you cannot serve him alone . . . the Bible knows nothing of solitary religion." Those words are printed at the beginning of an important book published a few years ago and entitled *Jesus and His Church*—a book that corrects the once popular individualism and expounds the fact that our Lord did gather a community and thought of it as the continuity of the torn Israel. It is further argued that Paul did not pervert the Master: he developed thought he found there. He gloried in the church not only as an earthly fellowship but as a community that transcends time and space, as a unity in which those who are divided may find fulfilment and peace. He was never so inspired as when he dwelt upon this supramundane household of faith, but—and this is what we need to remember—it was all there in germ in the mind of Christ.

There is a phrase in Philippians 3: 20 that might well have been printed at the head of this article. In the Authorized Version it is rendered: "Our conversation is in heaven." Dr. Moffatt's translation is: "We are a colony of heaven." It was not unnatural for him at that moment to use the word "colony." He was writing to the Church of Philippi. Elsewhere Philippi is described as a colony—a Rome, that is, beyond Rome. There in the wilds of Macedonia was a city where Roman laws and traditions prevailed, where Roman citizens labored and Roman soldiers maintained Roman discipline. In the regions around, the empire and emperor might be formally acknowledged, but in Philippi there was enthusiastic loyalty. Paul in prison may have remembered this, remembered too, how he, a Roman citizen, had entered the place and drunk in its spirit. And with a sudden transition, he says: "And we Christians in our large and small communities are a colony of heaven. About us may be an official and formal acknowledgment of the crown rights of the Redeemer, but we in the Society of Christ are his glad and devoted servants."

And what an empire it is: Rome is but a temporal authority and its glories will pass away, but Christ's is a spiritual kingdom and will last forever. But it is not only a contrast of the eternal and the passing. Around is the world with all its iniquity and strife. Within is—not indeed the peace of perfection—but a community held together by the love of Christ, a people growing daily in his spirit. And as in Philippi, the legionaries put on their armour and stood ready to defend the cause, so we who dwell together in the colony of heaven are daily putting on the armour of God, having our loins girt with the preparation of the gospel of peace, and taking into our hands the sword of the spirit. That, says Paul, is what the church on earth is, a colony of heaven always seeking to realize its true character as an outpost of a spiritual dominion.

We have much to do to recover a conception like that—much more to make it a reality in an incredulous world. But to that end, if I could write a play or a pageant, I would dedicate it. It would be written, not primarily to please, nor primarily to satisfy dramatic critics or to gain a passing popularity for oneself, but to make men see in these often despised congregations, something of unearthly significance, a colony of heaven.

Worldwide Bible Reading*

THANKSGIVING TO CHRISTMAS, 1950

How to Find Help From Bible Reading

1—Set aside and keep a regular daily time for Bible reading.

2—Read prayerfully and thoughtfully. Try to relive the scenes.

3—Read carefully and unhurriedly. "Time exposures," not snapshots, should be the rule.

4—Read expectantly and reflectively. Look for the personal message in each day's passage.

5—Read till a verse strikes fire. Your inner response to God's message is vital. When he condemns, bow penitently. When he offers light, place your hope on it. When he commands, obey. When he guides, follow.

6—Copy out a key verse daily. Carry it with you, refer to it and repeat it throughout the day.

7—Enter the New Year as a daily reader of the Bible. Make it a habit.

Thanksgiving, Nov. 23—Psalms 121
24 —Psalms 1
25 —Matthew 5
Sunday, Nov. 26—John 1:1-18
27 —Exodus 20:1-17
28 —Psalms 51
29 —Luke 11
30 —Psalms 27
Friday, Dec. 1—Psalms 43
2 —Psalms 119:105-112
Sunday, Dec. 3—Proverbs 4:1-19
4 —John 8:1-19
5 —John 12:23-36
6 —II Peter 1
7 —Isaiah 55
8 —Psalms 91
9 —Psalms 23
Universal Bible
Sunday, Dec. 10—Psalms 119:97-104
11 —Luke 15
12 —Isaiah 40:1-8, 28-31
13 —I Corinthians 13
14 —I John 3
15 —Romans 12
16 —Matthew 25
Sunday, Dec. 17—John 3:1-21
18 —John 14
19 —Matthew 11
20 —Hebrews 12:1-13
21 —Revelation 21:1-7, 22-27
22 —John 17
23 —Isaiah 53
Sunday, Dec. 24—Matthew 1:18-25
Christmas, Dec. 25—Matthew 2:1-12

*An illustrated bookmark with these selections will be sent you upon request to the American Bible Society, Department U, 450 Park Avenue, New York City.

Ministerial Oddities

(From page 6)

writes that he is doing some substitute preaching, and recently was given the position of office manager at a salary considerably larger than he received as a minister. "The work is very interesting and I enjoy every minute of it."

* * *

A Durham, England rector, who attained his ninety-eighth birthday in 1949, was still officiating. A religious journal calculated that if he was ordained at the age of twenty-three, he had probably preached over 7,000 sermons.

* * *

It is said that Dr. Jowett, the famous Scotch preacher, once attended a ministers' meeting where the difficulty of finding time for one's private devotions was under consideration. The consensus of opinion was that the perpetual ringing of the door bell and the phone was a constant hindrance.

Dr. Jowett listened patiently until they were all through, then quietly remarked, "My door bell and my telephone do not ring at seven a. m."

REVISION OF WISCONSIN TAX EXEMPTIONS

Fond du Lac, Wisconsin—A resolution urging that the Wisconsin Legislature revise present exemptions from general property taxes, and reject further proposals to grant preferential tax treatment, was adopted by the League of Wisconsin Municipalities at its annual meeting here.

The proposal was one of a number of recommendations made by the league for changes in the state's tax system and practices affecting municipalities.

Wisconsin's present tax exemptions generally are for religious and educational institutions and veterans' organizations.—RNS

Living characters, including animals, proclaimed the message of the nativity in the pageant sponsored by the Talbot Park Baptist Church, Norfolk, Virginia.

Living Nativity Attracts 50,000

Here's a Christmas Project You'll Like

by Paul W. Travis

THE Norfolk (Va.) *Ledger-Dispatch* on a Christmas Sunday carried the following headlines and news story:

LIVING NATIVITY SEEN BY 50,000 IN SIX-NIGHT STAND

15,000 Attend Final Night of Talbot Park Church's Tableau

An estimated 15,000 persons took advantage of the final performance of "The Living Nativity" tableau last night as 1,869 cars passed by the Talbot Park Baptist Church.

This count brought to over 50,000 the total number of persons who passed in reverence before the spectacle during the six-night showing on the church lawn between 6 and 10 p.m.

Largest attendance in a single night was reported for the Saturday night performance, with Friday night's 10,000 spectators second. . . .

Two major church problems are: how to publicize and how to put the laity to work. Talbot Park Baptist Church of Norfolk, Virginia, Fred I. Laughon, Jr., minister, solved both for one month with an outdoor tableau of the Nativity, with live people and animals on a stage built as a stable and erected on the church lawn.

The tableau had live characters: Mary, Joseph, three shepherds and an angel; a horse, cow and caged pigeons; in the foreground were picketed three sheep and two goats, and ducks and chickens which contentedly scratched about. There were four teams of human actors appearing each evening. Each team appeared but once during the week.

The organization set up for the living tableau was headed by an executive committee with a general chairman. Then there were committees to secure animals, for feed and supply, construction, scenery, costumes and make-up, lighting, publicity, signs, handling traffic (the police finally had to take over), to check attendance. Thus practically every talent in the church was used, and people who had never been used before were given responsible tasks. With a little imagination there is no end to committees that could be organized: such as evangelism, music, clean-up, etc.

One hundred forty-four people were used in acting alone, everyone could find something to do — and it was all so worthwhile, evangelism in a dignified and effective manner.

Public interest was amazing. The community was electrified. Beyond any question it was the big event of Norfolk's Christmas week. Ringling Brothers and Barnum and Bailey's visit in August was the only thing compared to it. Every night for almost two weeks the daily paper carried pictures and stories on the tableau, the human interest stories were inexhaustible. Life sent its photographer though I did not see a write-up. Wednesday night before Christmas Day (Sunday) I drove clear across town to see the pageant, a result of reading the papers. During the ten minutes I was in the church office visiting the pastor the phone rang continually — from all over Norfolk people called about the tableau.

The results in the church were as marvelous. The church was unified as a result of the success of their teamwork. Members who stood together on the stage for an hour learned to know each other. A man chilled from the night air not only liked the coffee but the server. Then too, every one felt satisfied—they'd served their God successfully.

This story of prodigious publicity becomes more startling when we learn that Talbot Park church is in an out-of-the-way place in a suburb of Norfolk, miles from the center of the city. And the church has only 300 members.

Many possibilities arise out of this project. Could it be repeated with a Resurrection theme at Easter? Would it be possible to do this sort of thing at a busy highway corner every Saturday night, with a new theme each week? This would certainly give the young people something to do.

Clergy-Medical Fellowship

San Diego Doctors and Ministers Have Helpful Contact

*by Walter H. Stark**

EARLY in my ministry a wayward son of a very fine church family developed an interest in reading the Bible. An engineer in a high position, he gave up his position and returned to the family home. The family expressed pleasure that this had happened and shared their joy with their minister. He had a fine car and I had none, so he offered to become my pilot when making country calls. Winning his confidence I learned that he had left his position because of several physical encounters with other staff members. They were picking on him so he defended himself. I found his interest in the Bible was confined to prophetic verses, which he interpreted as pointing directly at him. I led him into the hands of the family physician, an older and wise man, and he pronounced the case of *dementia praecox*. The man finally entered an institution and died some ten years later.

This was my introduction to seeking counsel from physicians in many cases which followed, and down through thirty years of ministry, I have cultivated the aid of several physicians and many times a psychiatrist. On coming to San Diego in 1946 following my discharge from active service in the Navy, I felt the need for access to the medical and psychiatric personnel I had found so useful in the Navy. The result was the gathering of a group of clergymen and physicians, where each might bring his problems and receive advice.

Ours is a limited membership, thirty in all, equally divided between clergy and medical men. It is a handpicked group, avoiding the screwballs in both professions. All the psychiatrists in the area are attending. We invited one lawyer with a keen interest in social work, also the psychologists from State College, and those from the local and county boards of education. We have one priest and a rabbi.

We meet every six weeks, gathering in the evening at 7:30 before the fireplace in our lounge, coffee simmers on the hearth, and usually some member presents a review of a book, or a brief paper on religion and mental troubles. Then the discussion is open, either on the review, or any question or statement relative to the general subject. From the medical men and psychologists we have learned how they work, and many times the case histories and detailed treatment has been explained to us. We spent one whole evening on the techniques of the "shock treatment." From the clergy the others have learned of our interest, how we counsel, the objectives of applied religious psychology, and have reviewed many cases handled by the clergy. Together we have agreed that any one of the group may send a patient to any other in the group for initial contact, without financial obligation. The results have been very gratifying both to clergy and physicians. The meetings often last until midnight, a phone in the room takes care of the emergencies.

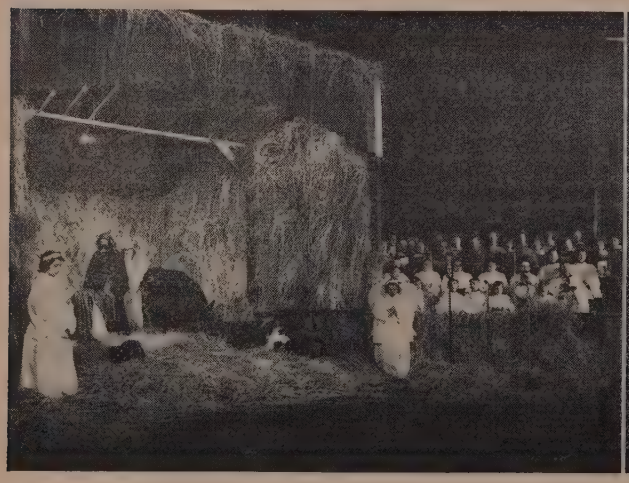
I would advise such groups in all centers where such personnel can be gathered, but keep it a limited membership on invitation.

*Minister, First Congregational Church, San Diego, California.

PHILADELPHIA CHURCH LEARNS PULL OF NATIVITY PAGEANT

"The Cathedral of Prayer," the First Christian Church, Philadelphia, Pennsylvania, Harold R. Browne, pastor, is another church which has discovered the appeal of the full-sized nativity scene. A full-sized stable with living animals, on the church lawn, gave the setting. One hundred and thirty-five people presented a pageant of forty-five minutes. It showed for five evenings with a total of 30,000 attending. Many thousands more saw it by television.

Two scenes from the pageant are shown below.



Steps in the Purchase of a Pipe Organ

Experience Has Proven an Asset to This Author

*by Clyde C. Bryan**

THIS article is being written for pastors by a pastor and from the practical point of view, and it is not to be interpreted as a technical discourse on the scientific implications of organ building and installation. Since purchasing a pipe organ is usually experienced once in a church generation, there is not much general information that is passed from one committee to another. The faithful committee that purchased the old tracker-action organ seventy-five years ago have passed on to their heavenly reward and cannot convey their experiences to the committee of 1950 which must now perform a similar task. This makes it necessary that the pastor, as leader of the church, become thoroughly acquainted with the organ buying field.

The purchase of a pipe organ usually represents the largest investment a church makes in a single item of its equipment. Such an investment requires the best thinking the congregation is capable of giving. A competent committee working along with the pastor can secure the desired results.

When to Buy the Organ?

For the installation of an organ in a new church the committee should contract for the organ during the process of planning and construction. The requirements of a modern pipe organ make it necessary that conduits, electric outlets, pipe chambers, tonal openings, blower room, and a multitude of minor details be carefully planned and provided for in the new building.

No architect would plan a new church building and leave the heating system or the plumbing to be installed at some later date. That would be unwise indeed. Yet many churches permit the planning and construction of their new buildings to be without serious consideration for the installation of an organ commensurate with the structure.

The major organ builders in America will be glad to consult and advise with architects without obligation so that the new building can be planned for the perfect installation of the instrument. The church should see that the architect is given all needed information.

A pipe organ is a part of a complete church building and the purchase of that organ should be considered in the same realm of significance with steel, brick, pews, and other essentials. If it is at all possible, then, the organ should be purchased so that its beautiful music may be enjoyed the first Sunday the congregation uses the new structure.

In purchasing an organ for a church already built, the committee should contact reliable organ builders and ask them to examine the structure closely so that the instrument will be installed to the best advantage. The church should realize that all structural changes in the building, as well as all electrical and metal work must be done at the expense of the church in addition to the contract price of the organ.

We cannot give too much emphasis to the fact that the structural arrangement of the sanctuary will determine to a large extent the quality of the music. Many times organs have been installed and buried in poorly arranged organ chambers with the result that the organs have never performed at their best. It is much better that a church invest $5,000, for example, in arranging its sanctuary to accommodate a $10,000 organ than to spend $15,000 for an organ that is poorly placed in the building.

Often there is some hesitation on the part of organ representatives to give a complete account of the structural changes necessary for perfect performance of the instrument, lest the total cost of both the remodeling and the organ be prohibitive. A church, however, should insist that the work be done.

What Size Organ to Buy?

In a practical sense this will be determined by how much the congregation can afford. Some companies offer a small two-manual organ for approximately $4,000. Using $4,000 as a minimum for an auditorium seating 200, a church may add to their organ fund an amount equal to $15 per seating above 200. In other words, a practical guide for a church seating 500 people, for instance, would be $4,000 plus $4,500 ($15 per person over 200), or a total of $8,500. *This represents a minimum basic organ installation.* A church should increase the size of the instrument above this minimum if funds are available. Of course a church seating 500 could install a $75,000 organ if funds and space were available.

A pastor must minister to the entire program of the church, therefore he should see that the equipment is kept in line with the program. Many churches have made the grave error of installing an elaborate pipe organ for their worship services while they crowd their children of the Bible school into poorly equipped and wholly inadequate rooms. Large organ installations should be made in churches that have provided commensurate facilities for all other phases of the church program. Let us not "rob Peter to pay Paul," depriving some phase of the church program of its rights to adequate facilities by insisting that the organ be "bigger and better than any in town." The music of the organ will never sound sweet if it is drowned out by the complaints of those in the church life who need to share also in the expenditures of the congregation for equipment.

The actual size of the organ is measured by the number of sets of pipes in the chambers and not by the size of the console. Unless a church can invest as much as $18,000, at 1950 prices, in an organ it should not attempt to buy a three-manual instrument. It is better economy to have a large two-manual organ than a small three-manual.

The sets of pipes are represented by "stops" on the console. On some organs, however, the console will have several stops that play the same set of pipes. The theater organs would have fifty or more stops on the console but only a very few sets of pipes in the chambers. These were false stops or "borrows" in the organ parlance.

The committee must learn to interpret the written specifications of organs. Any reliable organ representative will be glad to explain the specifications and especially the difference between "pipes" and "notes" as used to describe stops. It is wise to remember that only the stops listed as "pipes" add to the actual size of the instrument, while those listed as "notes" may have some functional value.

*Minister, First Baptist Church, Hattiesburg, Mississippi.

Also the use of the organ should help determine its size. Concert artists should have a larger organ than is normally required for church services. There are some basic organ stops that every organ should have. Going beyond the basic stops you can add luxury stops, which add to the size and cost of the organ. A two-manual organ can offer all the basic stops and enough luxury or solo stops for variety. A study of the large three, four and five-manual instruments in churches reveals that much of the organ is rarely, if ever, used for regular church services. These large organs should be installed only when the money and space are in abundance. It is folly for the average church to buy a larger organ than will be needed.

Some Things to Avoid

1. *Avoid old organs.* Of course there are some wonderful exceptions, but most churches that have bought old organs have repented of their decision. It is erroneous to think that an organ is a wonderful instrument just because it is old. Regardless of how skilled the craftsmen were who built the pipes, if the mechanical part of the organ is obsolete then the pipes will not perform. When sound movies came in, the theaters unloaded their pipe organs on churches. Most of these organs had large consoles but very few sets of pipes. Certainly in our post-war days it would be much better for a church to spend $10,000, for example, for a new organ than to spend the same amount for an old instrument twice the size.

2. *Avoid poor advice.* A church will do well to follow the general advice of the organ builders and to let the builders design the organ. A good driver is not necessarily a good automobile mechanic; neither is a good organist necessarily a good organ designer. It is not necessary that a church pay a percentage to an independent "organ architect" for his work in designing the organ. Every good organist is an individualist and has his likes and dislikes when it comes to organ stops. Two organists of equal reputation would rarely agree on every detail of an instrument. So as a rule it is better to trust the designing to the organ builder who has just as much interest as the church has in seeing that the organ is well balanced and artistically correct. The church should inform the builders approximately how much money they can afford for an organ and let the builder design an instrument that would be correct for the needs of the congregation.

3. *Avoid "organitis."* "Organitis" is the inevitable state of indecision that comes when a committee cannot decide upon which bid to accept. There are no more than six major organ builders in America today, so the field is highly competitive, with each firm believing in the superiority of its own product. In the last analysis you will not find much variation in bids made on comparable organs. In studying competitive bids based on specifications drawn up by the companies, a church should compare the actual number of sets of pipes rather than the number of stops listed for the console.

Every concern in America has built splendid instruments and also has a few bad ones to its credit. Nearly all of the organ builders suffered during the depression and many were reorganized to set their financial houses in order. A church can consider any of the major concerns in America as competent in organ building and satisfactory in carrying out contractual agreements. Just because a church hears of a poor organ of a certain brand, it should not consider that one instrument as an indication that the company cannot build good organs.

4. *Avoid display; insist upon quality.* The chief purpose of an organ is to produce music. In former days churches bought organs for the great display of pipes and the gaudy, dressed-up consoles. Fortunately in our practical day this practice has disappeared. Now the pipes are concealed and the consoles are built for function. Consoles now contain the improvements in action, piston combinations, couplers, and measurements necessary to meet the requirements of the American Guild of Organists.

Of course the mechanical quality should be judged on its performance and durability but the final and highest test of an organ is its tonal expressions, the demonstration of the builder's artistry. Beware of any company whose only selling point is the superiority of their organ's action or the looks of the console. The real virtue of a great organ is in its pipes, voiced for the best expression in solo or ensemble. One pastor lamented recently, "Our organ has the finest action and the prettiest console you ever saw—but it sounds like a bunch of tin whistles."

5. *Avoid poor servicing.* The very finest of organs require regular tuning and servicing. Many of the organ problems that arise come from inadequate maintenance rather than poor quality organ installation. There are many competent independent organ technicians who can render acceptable service, but along with these there are some who are wholly unreliable. If it is possible, the church should sign a service contract with the company that builds their organ. Only experienced and trained men should be allowed access to the pipe chambers. One amateur "tinkerer" can soon ruin the most expensive organ.

Three Verses

*by Charles Hannibal Voss**

Christmas Afternoon Call

(Upon seeing an etching by W. C. Woiceski)

I've never seen a snow storm, but I think
That I should like to walk where my feet would sink
Softly into a field of fallen snow
Where only trees and the tops of bushes show.

I'd like to go, some Christmas afternoon,
Past pine and hemlock branches hanging down
With the weight of snow,—and have a piping cup
Of coffee in some house that's half snowed up.

* * *

A Cup of Cold Water

God walked the streets of Nazareth,
And stood beside the sea;
But O I wish that he would come
And walk awhile with me.

The streets I walk are commonplace,
The sky's a common hue;
If he were here I'm sure the sky
Would be a bluer blue;

The streets would be less commonplace,
The grass a greener green,
And in my wild, tumultuous heart
All would be serene.

God walked our busy streets today,
But I was busy too:
I gave Him no cup of water,
And never said, "How do you do!"

* * *

The Cup

I do not ask that I should be
A cup of porcelain for Thee,
Or china, thin and gleaming white,
To be admired in the light.

But let me be as fair and clean
Inside, as where I'm plainly seen;
And though I may not understand,
God, let me fit into Thy hand.

*Minister, Methodist Church, Groveland, Florida. All reproduction rights reserved.

Silent Night, Holy Night

*Being a Play in Two Acts, Four Scenes, for 16 Characters, Dramatizing the True Story of the Writing of This World-Famous Christmas Carol**

by Ernest K. Emurian †

Six men.
Three women.
Four children (three girls, one boy) who make up a good trio or quartet. See Note‡ at bottom.
At least three small children for Scene 1.
Miscellaneous group of adults for last scene.
Costumes and settings typical of semi-rural Germany and the Tyrolean Alps, of the middle 1800s.

* * *

CHARACTERS:
Father Joseph Mohr, parish priest, 26.
Franz Xaver Gruber, organist-composer, 31, able to play guitar.
§Housekeeper, middle-aged woman.
Peasant woman.
Three smaller children from Father Mohr's parish.
Karl Mauracher, middle-aged organ builder, organist, repairman.
Mr. Pohlenz, director-general of music, in Kingdom of Saxony.
The Four Strasser children, Caroline, Andreas, Amalie (Maly), and Joseph.
The King and Queen of Saxony, and members of their court.
Narrator.
Organist.

ACT I

Scene I

SETTING: Interior of Father Mohr's study. Center of back wall has a fireplace with burning logs, and decorations appropriate to his profession placed upon the mantle. Bookcases, several odd chairs, a writing desk, small coffee table, etc., complete the warm, inviting atmosphere of the room. Entrance to the room from outside is at the right; door to other parts of the house at the left. Characters are seated so that they may be seen and heard from the audience.

TIME: Christmas Eve, December 24, 1818.

* * *

NARRATOR (in front of curtain): This is the true story of the writing of the world's best-loved Christmas carol, "Silent Night." The first scene takes place in the study of Father Joseph Mohr, assistant parish priest at the newly erected Parish of St. Nicholas in Oberndorf, in the Austrian Alps. But let me tell you something about this priest and his organist friend, Franz Gruber.

Joseph Mohr was born at Salzburg, Austria, December 11, 1792, and, at the time he wrote the stanzas of his famous carol, he was just twenty-six years old. Ordained a Roman Catholic priest in 1815, he spent most of his life serving churches near his birthplace. His friend and organist, Mr. Gruber, was also Austrian born, the village of Hochburg being his birthplace on November 25, 1787. He is now in his thirty-first year.

This scene takes place on Christmas Eve in the year 1818.

(Exit Narrator)

(Curtain is raised on the scene described above. Father Mohr is sitting at his desk reading the Bible, and making notes for his Christmas sermon. After a few moments of silence, he reads aloud from Luke 2:1-11, pausing to read verse 11 again. As he finishes the Housekeeper enters the room with a pot of hot coffee. Going to the coffee-table she picks up a cup and saucer and pours a hot cup of the beverage for the priest, placing it on his desk.)

HOUSEKEEPER: Father, I brought you something hot to drink. You look tired and this will make you feel better.

MOHR (looking up and taking the cup): Thank you. It's bitter cold outside, too. I'm glad I don't have to leave my warm fire tonight. Imagine tramping through the snow on a night like this!

HOUSEKEEPER: But a parish priest is like a doctor. People feel they can call on him at any time of the day or night.

MOHR (laughing): True enough, but even a minister ought to have peace and quiet on Christmas eve. He's entitled to that, isn't he?

HOUSEKEEPER (straightening up the room a bit): He's entitled to it, all right. But being entitled to peace and quiet and getting it are two different things. Or haven't you discovered that by now?

MOHR (enjoying the coffee): I've learned to expect the worst when I'm hoping for the best. In fact, I wouldn't be surprised to hear a loud knock on the door at any moment.

(At that very instant, a loud knock is heard at the door. Housekeeper looks up at the priest, over at the door and back again at the minister.)

HOUSEKEEPER (somewhat in jest): What were you saying, Father?

MOHR: Nothing, absolutely nothing. But answer the door, please, if you will. We might as well face it now as later.

HOUSEKEEPER (as the knock is repeated): All right, Father. Are you in, or have you retired, or are you out on a call?

MOHR (smiling): Always in, unless I'm *really* out.

(Housekeeper opens the door and admits peasant woman, who enters the room a bit hesitantly, speaking as she comes in.)

PEASANT: Father—Father, I've a message for you—

MOHR (rising and inviting her in): Come in, come in out of the cold and over to the fire. Let me take your shawl.

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*Playing time: Approximately 40 minutes. No royalty required.

†Minister, Elm Avenue Methodist Church, Portsmouth, Virginia.

‡Note: Four girls may be used, and Joseph may just be called "Jo." They may sing either in three or four parts.

§A photostatic copy of Gruber's original manuscript has a message on it, closing with the words, addressed to Father Mohr, "All good wishes to your wife and children." We can assume the priest was married and had a family. To escape the difficulties of explaining this situation today, when priests do not marry, the play omits his family, and substitutes the Housekeeper.

HOUSEKEEPER (helping with overcoat and shawl): Did you walk all the way?

PEASANT: Every step. It's bitter cold outside tonight—very bitter. (She warms herself by the fire as Housekeeper pours a cup of coffee and offers it to her.)

MOHR: And what brings you here?

PEASANT: The charcoal-maker's wife has a baby.

MOHR (startled): Another one? Already?

PEASANT: Another one, Father, born late this afternoon. And she wants you to come over and bless the infant, so he will live and prosper and honor God and our dear Saviour.

MOHR: Right now?

PEASANT: Yes, if you can, I know you have midnight mass but if we leave now you can be back in plenty of time.

HOUSEKEEPER: Oh, Father Mohr, not tonight, please. It's late and you have your sermon to prepare, and Mr. Gruber is coming over in a little while. He said he had to see you about the organ. Something's wrong with the organ, I believe.

MOHR (reaching for his overcoat): I *must* go. You know me too well for that. I'll be back shortly. And tell Franz to wait here until I return. And tell him to fix that organ. How can we have a Christmas eve service without music?

(Mohr and peasant don their heavy wraps, and, after exchanging "goodbyes" with the Houskeeper, they exit by door at the right. Housekeeper spends a few moments straightening up the room, and is busy when a loud voice is heard offstage right, outside. She recognizes it as the voice of Franz Gruber.)

GRUBER (offstage right, shouting): Hello—hello—Father Mohr — pile the wood high on the fire and make the coffee extra hot—

HOUSEKEEPER (going to the door to call to him): Franz Gruber, for heaven's sake come in out of the cold and thaw your fingers out. As if we haven't enough trouble already.

GRUBER (entering the room, with his head and overcoat covered with snow flakes, rushing over to the fire, and rubbing his hands): Trouble—trouble—what trouble, my good woman? Trouble is not allowed on Christmas eve; you know that, don't you?

HOUSEKEEPER (bringing him a cup of coffee, which he sips as he stands by the fire): I know it, my dear Mr. Gruber, but the babies who are born on nights like these don't know that it's Christmas eve.

GRUBER: Another baby to be baptized and blessed. What more appropriate time than this very night? "For unto us a child is born, unto us a son is given" . . . "for unto you is born this day in the city of David a Saviour who is Christ the Lord." Who is it this time? (He sits down in a nearby comfortable chair.)

HOUSEKEEPER: The charcoal-maker's wife.

GRUBER (startled, looking up): Again?

HOUSEKEEPER (nodding her head): Yes, again. But, as you say, what else could you expect, with this being Christmas eve?

GRUBER (rubbing his fingers): And speaking of trouble, please tell my good friend the priest that not only has the organ given out but the organist's fingers are almost frozen to the bone. And what good is an organ without an organist?

HOUSEKEEPER: Or an organist without nimble fingers?

GRUBER (laughing, and wiggling his fingers): I remember how fast these fingers used to fly when I was weaving with my parents all day long, when I was a lad. At least it kept them exercised. And those wooden pegs I used to stick in the cracks in the wall at home . . . so I could practice my finger exercises. I could use them right now, if I want to get in shape for midnight mass.

HOUSEKEEPER (sitting down opposite him): How long have you been playing the organ, Franz?

GRUBER (rising, still sipping his coffee, walking about the room in a reminiscing mood): This service tonight will mark nineteen years as a church organist.

HOUSEKEEPER: And you were just twelve when you played your first church service?

GRUBER: Just twelve. Father finally gave in to my pleading and let me take lessons with the village schoolmaster, one Andreas Peterlechner. Then one day my teacher was taken suddenly ill. And there was no one to play the pipe organ but the weaver's twelve-year-old son, Franz. And if I do say so a bit proudly you will forgive me, but for once in my life I was the hero of the day. The last time, no doubt, but the one time every lad dreams of. So father bought a spinet and let me continue my musical studies. I finally received my teacher's certificate in 1807 at Burghausen, and began my work at Arnsdorf that very same year. Then, just two years ago, I added this church here at Oberndorf to my already crowded schedule. And here, it seems, your priest, Father Mohr, and I will have to be content. Little chance that the world beyond these mountains will ever hear of us. But then, there is also little chance that we will ever hear of them. So we'll do our work here, and they'll do their work out there, and we'll leave the harvest to the providences of a good God.

HOUSEKEEPER: And the pipe organ?

GRUBER (laughing, putting down the cup, and reaching for his coat): Oh, I almost forgot. Tell Joseph that I'll be over at the church trying to fix the organ in time for mass. If he needs me, I'll be sweating it out in the organ loft.

HOUSEKEEPER: "Sweating," on a night like this?

GRUBER (laughingly): You've never had to repair an old broken-down tracker-action pipe organ, I see. And "sweating" is the word for it. I know by experience.

HOUSEKEEPER (helping him with his coat, and opening the door for him): I'll keep the coffee pot on the stove for you, Franz. Good luck.

GRUBER: Thank you, and good night, at least for the time being.

(Exit Gruber)

(Housekeeper brings in some wood for the fire, fresh coffee; dusts a bit, sits down to read a book by the fire. A few moments pass, a loud series of knocks is heard at the door. She opens it, and greets a group of small children from the parish. They crowd in and gather about the fire, all bundled up in their heavy coats and mufflers, as she welcomes each by name.)

FIRST CHILD: Is Father Mohr in?

HOUSEKEEPER: I'm sorry, but he is out. Another baby to be blessed.

SECOND CHILD: When will he be back? We want to find out about the Christmas party.

HOUSEKEEPER: The party will be held as usual on next Monday afternoon.

CHILDREN: Good—good.

THIRD CHILD: Games—and refreshments?

HOUSEKEEPER: Don't we always have games and plenty of refreshments?

SECOND CHILD: Oh, yes. Father Mohr sees to it that we do.

HOUSEKEEPER: Then trust him again this year as you have in the past and no one will be disappointed. Now, why don't you children go down the road and sing "Adeste Fidelis" for the old sick woman who lives just beyond the first turn? I know she will enjoy it.

FIRST CHILD: All right. Will the rest of you do it with me?

CHILDREN: Sure — certainly — all right.

FIRST CHILD: Then let's begin singing now, and get our voices all warmed up. Ready! (Children nod in approval, and First Child leads them in singing the first stanza of "Adeste Fidelis"—"O Come All Ye Faithful." They sing the stanza, and as they begin the chorus, they walk from the house and their voices grow fainter as they proceed down the road in the distance. Housekeeper pokes up the fire, attends to duties about the room, again sits down for some quiet reading. Then the tinkle of sleigh-bells is heard. She rises, and goes toward the door. As she does so, she hears voices and Father Mohr's voice above the rest.)

MOHR (offstage): Many thanks to you, doctor, and a Merry Christmas. (He enters the room, greets the Housekeeper, takes off his heavy wraps, sips at the coffee she prepares for him, as the tinkle of the sleigh-bells grows fainter in the distance.) I was fortunate indeed. The physician was still there, and insisted on remaining until after I had blessed the child in order to give me a ride back home in his sleigh. God is good if we but trust him.

HOUSEKEEPER: Franz was here a while ago. He had bad news.

MOHR: The organ?

HOUSEKEEPER: Yes, b r o k e n again.

MOHR: They are such joys when they play perfectly, and such headaches when they break down. I hope, in spite of new babies and busted pipe organs, I'll have enough of the spirit in my heart to make the midnight service what it ought to be: reverent, deeply spiritual, worshipful and uplifting. (Reverently and slowly, as if in prayer) May God help me to that end. (He hands the cup back to the Housekeeper, drops into an easy chair

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by the fire and thinks over the events of the evening.) Outside the night is clear and still. So still you can almost hear the silence. So clear you can almost gaze directly into the heart of God. As I saw that little mother there with her newborn babe, my mind went back to the manger in Bethlehem, and to that Virgin Mother, with her little child, that holy infant—tender—mild—how they sleep in a peace that is so heavenly—how they sleep in heavenly peace. People used to say that babies smile in their sleep because they dream of angels. But there is something angelic and divine about every infant, something of God in the sweet innocence of every tiny baby, and something of an angel's song in each wee baby's cry. I must write that down sometime.

HOUSEKEEPER (rising, handing him paper, pointing to the pen on his writing table): Why not do it now, Father, while it is all so fresh and vivid in your memory? I'll go over to the church and tell Franz that you're back.

(Exit Housekeepr, after putting on her coat.)

(Organist begins to play very softly, the music of "Silent Night," and continues to play until the end of the poem, synchronizing the music with his lines, so playing the tune twice will suffice as he composes and reads aloud his four stanzas. Mohr sits deep in thought, fashioning his memories into poetic form. After a few moments of revery, he begins writing down his lines, reading them aloud as he does so.)

MOHR (reading aloud, with much feeling, as he writes):

Silent night, holy night,
All is calm, all is bright;
Round yon Virgin Mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, holy night,
Darkness flies, all is light;
Shepherds hear the angels sing,
"Alleluia, hail the king!
Christ the Saviour is born,
Christ the Saviour is born.

Silent night, holy night,
Son of God, love's pure light;
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth.

Silent night, holy night,
Wondrous star, lend thy light;
With the angels let us sing
Alleluia to our King;
Christ the Saviour is born,
Christ the Saviour is born.

(He finishes the poem, organ music ceases, and he sits there in quiet meditation. A short while later, Housekeeper and Gruber return, and enter the room. Mohr rises and greets them, helping them with their wraps, inviting them over to the fire.)

MOHR: Come in, come in. Take off your wraps and warm yourselves by the fire. Tell me about the organ, Franz.

GRUBER: No better, Joseph. In fact, the harder I worked to make it better, the worse it became: ciphers on

(Turn to next page)

Couples Who Presented Themselves for Marriage at the Mass Marriage Ceremony

Mass Marriages in Jamaica

by Tom Cox

The Jamaican mass marriages have been given much space in the American press. Here the minister of the Ridgemount Congregational Church describes one conducted in his own church. "Church Management" thinks that this program rates high in practical evangelism.

THIRTY illegitimate parents were married in the Ridgemount Congregational Church, Jamaica, on August 13, 1950. Thus was described a Jamaica mass wedding by the mother of such weddings, Mrs. Morris Knibb, leading Christian social worker. Over 6,000 such parents have been married during the past few years. Let us look in at one such ceremony and feel out the background of a grouped wedding.

Illegitimacy is a problem in Jamaica that is being steadily overcome. The burden of it is placed upon innocent children born into a world without advantages of settled home life, and of parents whose name they cannot bear. Grave problems of morality, social relationship, spiritual values are all involved, but the gravest charge is that innocent children bear through life the shame of thoughtless men and women.

As economic conditions play such a large part in this problem, Mrs. Mary Knibb thought of massed weddings, where the brides and grooms could be provided with all the necessities and a wedding feast held for all. This has helped to bring down the illegitimacy rate, and Lady Huggins, wife of the Governor, has been a great worker in the movement, securing 1,000 rings from America to help the Women's Federation, to which is affiliated most of the Women's Guilds of the churches to bring into legal form the common law wives, husbands, and children.

In February of this year, the Women's Guild at this church met for its monthly meeting. Discussion centered around the service of the "underworldlings" of our districts. A mass wedding was suggested, and the suport of the Federation received. The ladies commenced to collect clothes and money. For four months the collections went on, and then Lady Huggins, the wife of the Governor, agreed to travel up to Mandeville in August to give words of counsel to the married couples.

The church was crowded, hundreds being outside. The brides and grooms arrived early. The brides were dressed by the ladies, and after the first hymn, they were escorted down the aisle by members of the Guild. The marriage service commenced, and five ministers simultaneously conducted the weddings. The choir sang. The First Lady gave an exhortation on love. Mrs. Knibb spoke on illegitimate parenthood. A

collection was taken for the couples. And to the wedding march, the couples marched out to the church hall where a reception had been arranged, and each couple was given a cake to take home. Members of women's federations from Trinidad, Antigua, and the U.S.A. were present, and gifts were distributed to the newlyweds. On the following Sunday, almost all the couples were out to service and a large Bible was presented to each.

Already we have received reports from the districts of the new homes that have been established. The children rejoice in the newness of the parents' regard one for the other. The village community life is open to them, and many are also looking forward to joining the candidates class of the church. Since that day, ten other couples have been seeking news of the next mass wedding, and this must be arranged soon.

The Women's Guild has done a great job. The illegitimacy rate will be still lower next year, and children will be able to lift up their heads and claim their inheritance, the right to a home, a name and a place in the life of the community.

Silent Night, Holy Night

(From page 18)

the great and dead notes on the swell and broken connections on the foot pedals—

MOHR: Well, don't give up now, Franz, because I have a Christmas gift just for you.

GRUBER (excitedly): A new pipe organ?

MOHR: Heavens, no! I can't even afford to buy a *mouth* organ, much less a *pipe* organ. But here is my gift to you and with it, my request for your gift to me. (He hands Gruber the paper on which he has just written his new poem.)

GRUBER (examining the paper): What's this? A poem?

MOHR: Yes; read it carefully and slowly, because your gift to me is going to be a tune for those stanzas.

GRUBER (as Housekeeper excuses herself and exits): A tune? Man, have you forgotten we don't even have a pipe organ? How can a musician compose without an instrument?

(Gruber sits down and reads aloud the first two stanzas of the poem, as Mohr exits through the door at the left, and returns a moment later with a guitar. He walks over to his friend.)

MOHR: I have the instrument, Franz.

GRUBER (looking up surprised, speaking disgustedly): That? You want me to compose on that guitar?

MOHR: Why not?

GRUBER: Joseph, I'm an organist, not a guitarist. Anyway, I only know three chords on that thing and I can't play them very well.

MOHR: Plenty of carols have been written with two chords, Franz, and if you are the musician I think you are, with three chords you ought to compose

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something immortal.

GRUBER (placing the paper so he can see the words, taking the guitar and strumming the three chords he knows, in the key of C): You have me there, Joseph. I'll see what I can do. (Mohr stands quietly and watches his friend. Gruber strums his three chords, and then plays a chord, repeats a line of the poem, and continues until he has finished the first stanza. He looks up at Mohr): Joseph, those are the chords that will have to fit those particular lines.

MOHR: Good, Franz. Now make a melody to go with the chords.

GRUBER: Here goes. (He strums the same chords for the same lines, and adds a simple melody, "Silent Night," with a variation or two to give the impression of his ad-libbing on the guitar. Mohr smiles approvingly. Suddenly the pattern is complete, and the notes fall into place and the song takes on its completed form. Gruber sings and strums his way through the first stanza.)

MOHR: Very good, Franz, very good. It's simple and singable. And, if you composers don't mind the word, it's sweet. Here, let me try the second stanza with you.

GRUBER: If I can remember what I just played. You sing the melody and I'll add some harmony, a cross between tenor and alto. (He strums the chords and Mohr joins in the duet on the second stanza. As they finish the last line, the curtain closes on the scene.)

(Between these and subsequent scenes, Organist plays softly the music of "Silent Night" two or three times, as the occasion and time demand.)

Scene II

SETTING: The organ loft of the church in Oberndorf.*

TIME: Several months later.

NARRATOR (center, front of curtain): Several months later, during the spring of 1819, Mr. Karl Mauracher, a famous organist, organ-builder and repairman from the valley of the Zillertal, arrived at Oberndorf to repair the pipe organ in the small Church of St. Nicholas. This scene takes place in the organ loft of the church.

(Exit Narrator)

(Curtain is raised, revealing the scene described above. Mauracher is seated at the organ, explaining various matters to Gruber, who is watching intently.)

MAURACHER: Now, Mr. Gruber, I think the instrument is in good condition, at least as much as your budget could permit at this time. Let me show you a few of the things I've done. (During the scene he makes use of the various stops on the organ, demonstrating his repair work, and using the stops he mentions.) This stopped-diapason is very lovely, soft, woody and quite mellow. I've tuned it up a bit. Listen to the tone and see how you like it. (He plays several measures using this particular stop.)

GRUBER: Good. I like the mood that stop creates. And the voicing is perfect for the acoustics of this church.

*The organ loft was usually in the rear of these churches, however, adjustments and adaptations may be made to suit local situations, especially where the organ may be above the pulpit, or hidden from view.

MAURACHER (playing the string stops): And the strings—they were in good shape. I made a few minor changes and adjustments, but they were the best of the lot.

GRUBER: I know. I played them so much that Father Mohr asked me what had become of the brass and the woodwinds and the loud diapasons.

MAURACHER: I think someday the diapasons on the great manual ought to be enclosed in something like a large master swell chamber. Those large pipes get out of tune and out of condition so easily. (He plays several phrases on the diapasons on the great manual.)

GRUBER: Did you have much trouble with the pedals? Quite a few of those connections were broken.

MAURACHER: Not too much trouble, Mr. Gruber. I put in quite a few new connections for the lower bass notes. I strengthened the unions and put new buttons on the rest. The leather was either badly chewed up by the mice and rats, or else it had dry-rotted. Anyway the things crumbled into dust when I tried to unscrew them. Well, it's better now, and I hope you won't be troubled with any more breakdowns, at least not just before midnight mass on Christmas eve. (Rising) But try it, Mr. Gruber. You're the man who's going to be playing this organ. See if it suits you now. (He rises from the organ bench and exchanges places with Gruber, who now sits at the console and runs his fingers over the manuals, testing different stops and combinations at random, improvising as he does so.)

GRUBER: Excellent. I like it. I wish I had your skill when it comes to building and repairing pipe organs. (He continues to play softly on various stops during the balance of the scene, as background music for the conversation.)

MAURACHER: And I envy your skill at playing and composing. By the way, have you composed anything unusual since I was here last year? You know how I feel about hearing and discovering new music.

GRUBER (still playing): No, I can't think of anything that you would call outstanding or unusual.

(Father Mohr enters quietly and stands in the background listening to the conversation.)

MAURACHER: If you ever do compose an anthem or a response or a good hymn tune that you think your fellow organists could use, please don't hide it. Give it to me, and I'll guarantee that these other musicians will make good use of it.

MOHR (as the others turn to listen): Mr. Mauracher, don't let Franz get away with his false modesty. He's a good composer, even if he is my friend. And I happen to know of one of his recent compositions which I think is really outstanding.

GRUBER (disgustedly): Now, Joseph. It's nothing of the sort. Really, Mr. Mauracher, it's the kind of a ditty anyone else could turn out in ten minutes.

MAURACHER: And sometimes they cutlive the works that men agonize on for days and weeks and even years.

MOHR (approaching the organ): It happened just as suddenly as that. On Christmas eve I was inspired to write a few simple stanzas, and when Franz told me that the organ would not be available for the midnight services, I took down an old guitar and asked him to pick out a suitable tune for my stanzas, so at least there would be some music for Christmas eve. Franz did it, quickly, and at the same time, simply. And he and I sang the simple new carol at the services that very same night. Play it on the organ, Franz.

GRUBER: Not now, Joseph, please.

MAURACHER: I'd like to hear it, Mr. Gruber, if you will so honor me.

GRUBER (taking a piece of music manuscript from his pocket and handing it to Mohr): All right, if you wish. Here's your copy, Joseph. I promised to write the music down and just got around to it this week.

MOHR (as Gruber plays a few phrases at random): Thank you, Franz. You certainly prepare a beautiful manuscript. I wish I could write out my sermons as legibly. But why this note?

GRUBER: I was going to leave the manuscript on the pulpit as a surprise.

MOHR (reading the note written on the side of the manuscript): "Dear friend, herewith the promised score of the Christmas carol. You will arrange the rest yourself. Farewell. All good wishes.* your friend, Franz Gruber." (Looking up) And now for the music by the composer.

GRUBER: All right. (He plays the music of "Silent Night," with various improvised embellishments and variations, as the other two men listen, evidently pleased with the rendition.)

MAURACHER (when the music is finished): Lovely, Mr. Gruber. Lovely in its simplicity. Just three chords, the three basic chords. It can't miss being popular. Would you mind if I took it back with me? The people where I live would really appreciate it.

GRUBER: Not at all, if you can make use of it. I'll prepare another manuscript of the song if you wish.

MAURACHER: Don't bother. I have hundreds of songs up here (pointing to his brain) and one more won't make any difference. But just to be sure, play it over once more, will you?

GRUBER: I'll be glad to. In fact, if you insist, Joseph and I will sing the first stanza as a duet.

MAURACHER: Excellent, and I do insist.

(Gruber plays a soft accompaniment, as he and Mohr sing the first stanza of "Silent Night." As they finish the last line, the curtain closes on the scene.)

(Incidental organ music between scenes as heretofore.)

ACT II

Scene I

SETTING: The organ loft of the church may be used again as in the previous scene, to represent the organ loft of the church in which Mr. Mauracher is organist, in the Zillertal val-

*The original note added here the words "to your wife and children," which have been omitted here for obvious reasons. The song was written in the key of D, for four instruments and organ and four voice parts, the last phrase "Sleep in heavenly peace" being repeated four times, instead of twice as in present arrangements of the carol.

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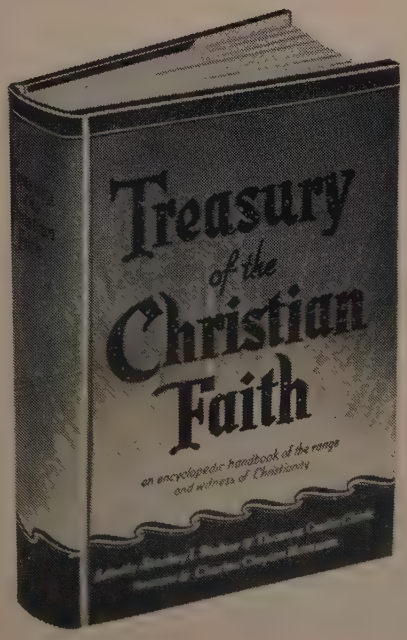

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ley, in the Austrian Alps.

TIME: About ten years later; 1829.

NARRATOR (center, front of curtain): Karl Mauracher was true to his word. He took the music and words of the new Christmas carol back to his home in the famous Zillertal valley in the Austrian Alps. And, as the years passed, he taught the carol to many different people. Among others, he taught it to the children of the most musical family in the whole valley, the Strassers. This scene takes place in the year 1829, in the choir and organ loft of the church in which Mr. Mauracher plays.

(Exit Narrator)

(Curtain is raised on the scene described above. After a moment, Mauracher enters, goes to the organ and begins playing. He runs through some music, such as a Palestrina composition, and a theme or two from Bach. Suddenly he hears children's voices outside, and his face lights up. He turns and calls offstage.)

MAURACHER (calling offstage): Caroline, Jo, Andreas, Maly, I'm up here in the organ loft. I'm up here at the organ.

(The four Strasser children burst into the building, calling out their "Hello" and "Where are you," and "Oh, I see you up there," and they rush up to the choir loft to greet their friend and teacher. After greetings are exchanged, the four children gather as closely as they can about their teacher, who continues to play at random.)

CAROLINE: Oh, Mr. Mauracher, tell us about that new song?

MALY: Is it pretty?

MAURACHER: What do you mean, pretty, Maly?

MALY: Does it sound sweet and does it sing with a beautiful melody?

MAURACHER: Yes, dear, it is pretty and it sings with a lovely and beautiful melody.

JO: Lots of music we have to learn doesn't have much melody to it, and Maly doesn't like to sing unless the song is pretty and flows along smoothly.

ANDREAS: Palestrina may be good for the grown-ups, Mr. Mauracher, and Bach may have been a great musician, but we like music that we can love with our hearts, and songs that flow like water in a clear stream, and that we can understand like we understand the rainbow.

MAURACHER: I know just what you mean, children. A great deal of our music is heavy and ponderous and hard to understand. It is still wonderful music, majestic and inspiring, and someday you will grow up to appreciate its real power and worth. But for the four of you, the four famous singing Strasser children, I have the loveliest carol of them all.

CAROLINE: Play it, please. We've been so excited since you told us about it we've hardly slept.

JO: Will we be able to learn it quickly and easily?

MAURACHER: Why, Jo?

ANDREAS: Because there's a party we hope to attend next week, and we'd like to sing this new song as our part on the program.

MAURACHER: I think you can do it, children. In fact, some of those at the party have already heard the music. I've been carrying it with me up and down these hills and valleys for quite a few years, but I've found no one to really do the song justice but you four. Now, Caroline, you sing the melody, the lead. Jo, you and Andreas sing a high part, like the tenor, and we'll save the alto for little Maly. (He points out their parts on the manuscript on the music rack.) The composer, Mr. Franz Gruber, who teaches music in the school at Arnsdorf, and plays in the church there and over at Oberndorf, played the music for me himself. I wrote my own arrangement of it a few weeks after hearing it for the first time. The parish priest, who is also a good musician too, wrote the stanzas, and sent me a copy at my request. Let's try it together. First, listen as I play the music and pick out your parts as I play. (He plays the tune "Silent Night" through once.) Now try the voice parts. I think you can pick them up without any trouble at all.

(As Mauracher plays the organ accompaniment, the four Strasser children, leaning closer to read their parts from the manuscript, sing the first and second stanzas of "Silent Night." Between the stanzas, their teacher makes several suggestions as to their interpretation. When they complete the second stanza, the children are enthusiastic about the new carol.)

CAROLINE: The song is heavenly, Mr. Mauracher, heavenly.

MALY: Then we'll call it "The Song From Heaven."

JO: A perfect title.

ANDREAS: For a perfect song.

MAURACHER: Now, suppose we try the last stanza together. Who knows? Maybe a parish priest and an organist in one part of Austria, and an organ builder and four singing children in another part of the same country can give to the world this lovely new carol, and have it sung far and wide before many more Christmases roll around. Anyway, suppose we do what we can to make that possible.

JO: We'll try. (The other children echo the same sentiment.)

(As Mauracher plays, the four children join in singing the last stanza of the new song, "Silent Night." As they finish the music, the curtain closes on the scene.)

(Incidental organ music as stage is prepared for the closing scene. The four Strasser children put on their long black choir vestments for the final scene.)

Scene II

SCENE: The Court of the King and Queen of Saxony. Large pulpit chairs placed in the center of the stage will suffice, to give the general impression of the King's court. The royal partners, in their regal robes, and wearing crowns, are seated, facing the audience, with members of the court standing about at each side of the stage, chatting casually.

TIME: Christmas eve, 1832.

NARRATOR (center, front of curtain): Three years have passed since Karl Mauracher taught the new Christ-

During November this roadside scene will be reproduced on highways across the country. Thousands of these giant outdoor posters will be displayed to carry the message of the national, nonsectarian program, Religion in American Life. The posters are just one phase of a nationwide, annual campaign employing, for the first time in religious history, all mass advertising facilities in support of religion. The Religion in American Life program seeks to concentrate public attention on the importance of religion in personal and community life.

mas carol to the four talented Strasser children. This scene takes place in the Royal Saxon Court Chapel in Pleissenburg Castle. The King and Queen of Saxony are awaiting the arrival of the director-general of music in the kingdom, Mr. Pohlenz. The time is Christmas eve, 1832. (Exit Narrator)

(Curtain is raised on the scene described above. Pohlenz enter the room, followed by the four Strasser children, now in their choir vestments. He walks up to the king.)

POHLENZ (bowing): Your Majesty. (To the queen, bowing): Your Majesty. (Pointing to the four Strasser children, who are standing, a bit embarrassed and feeling out of place, just inside the room.): May I present the four Strasser children, Caroline, Jo, Andreas and Amalie.

(The children bow politely.)

KING: Come here, children. Don't be frightened. Come closer. We want to meet you and know which one is Caroline and which one is Jo.

MALY: I'm Amalie, but they call me Maly.

QUEEN: How do you do, Maly. Won't you shake hands with me?

(King and queen greet children.)

POHLENZ (as the children stand at the opposite side of the room): Your Majesties and friends of the Court, up in the Zillertal valley in the Austrian Alps there is a family named Strasser. The father and mother are excellent glove-makers; their chamois skin gloves are famous throughout our country. The four children are also famous, but not as glove-makers. Their fame lies in their lovely singing. Up and down the valley they call their home the people are unanimous in saying, "The Strasser children sing like nightingales." They came with their parents to the great fair at Leipzig, where they immediately created a sensation with their singing. In fact, they began their singing at the fair in order to attract attention to their parent's gloves, but soon the gloves were all sold, and people kept asking for more music. It was there that I heard them for the first time. I invited them to attend one of the famous Leipzig concerts, and called upon them all of a sudden, without their having a moment's notice for preparation, to sing for the large assembled audience. They sang a beautiful new song, Your Majesties, which they called "The Song From Heaven." Because I was so entranced with their music, and because their new song was a Christmas carol, and because this was Christmas eve, I invited them to sing for you and the court. (He motions for the children to come and stand before the king and queen. Others gather around, and, unaccompanied, after getting their pitch from the eldest, the four children sing the first and second stanzas of "Silent Night."

KING (after the children have finished singing, rising, motioning to the court, and to the assembled congregation to rise): May the spirit of this song be the spirit within us at this Christmas season. I will ask the children to lead us, and let all of us join in singing the first stanza of "The Song From Heaven."

(As the last line of the first verse of "Silent Night" is sung the curtain is lowered.)

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The Christmas Call to Service

A Candlelighting Service

*by C. Wesley Cope**

PREPARATION

Prior to the service one large candle representing Christ, twelve large candles, though not quite the same size as the first, and one small candle are placed on the communion table. The twelve candles to represent the disciples are placed six on each side of the Christ candle which occupies the central position on the table. The small candle symbolizing that Light which was in the world before the coming of Christ is placed immediately in front of the Christ candle. On each side of the communion table are two candelabra representing that great group of followers who heard the Gospel and passed it on to others. Candles for the choir are placed at a convenient location so the choir members may pick them up and have them lit from the candelabra at the beginning of their procession. Prior to the organ prelude the small candle on the table is lit.

Organ Prelude

"Puer Nobis Nascitur"—Wilder

Processional Hymn

"O Come, All Ye Faithful"

(The congregation rises and joins in this hymn. The choir (or choirs) enter in procession and take previously arranged positions at the front of the auditorium.)

Prayer of Invocation (All Seated)

"O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ, by whose will and bountiful gift Jesus Christ our Lord humbled himself that He might exalt mankind; grant unto us the inheritance of the meek; perfect in us Thy likeness; and send us forth in Thy Name to bear witness to Thy Truth. Through Jesus Christ our Lord who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

(All lights in the church are turned off at this point. The officiating minister has given the invocation from the communion table and remains there until he ascends the pulpit. The one small candle on the table is the only light to be seen.)

THE FORECAST OF THE INCARNATION

Solo

"The People that Walked in Darkness" (The Messiah)—Handel.

Minister

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

From the stump of Jesse a shoot shall rise,
and a scion from the roots shall flourish;
on him shall rest the spirit of the Eternal,
the spirit of wisdom and insight,
the spirit of counsel and strength,
the spirit that knows and reverences the Eternal.

And the Word was made flesh and dwelt among us, full of grace and truth.

THE COMING OF THE STAR

(The Star located high in the center front of the auditorium is lit.)

Minister

What star is this, with beams so bright,
Which shames the sun's less radiant light?
It shines to announce a new-born King,
Glad tidings of our God to bring.

'Tis now fulfilled which God decreed,
"From Jacob shall a star proceed."
And lo! the Eastern sages stand,
To read in heaven the Lord's command.

While outward signs the star displays
The inward light the Lord conveys,
And urges them with force benign,
To seek the giver of the sign.

True love can brook no dull delay,
Nor toil, nor dangers stop their way;
Home, kindred, fatherland, and all,
They leave at once, at God's high call.

O Jesu, while the Star of Grace
Invites us now to seek Thy face,
May we no more that grace repel,
Or quench that light that shines so well!

To God the Father, God the Son,
And Holy Spirit, Three in One,
May every tongue and nation raise
An endless song of thankful praise.

Chorale

"Break Forth, O Beauteous Heavenly Light" — Bach (The Christmas Oratorio).

THE BIRTH OF JESUS

Minister

And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn.

Junior Choir

"Infant Holy, Infant Lowly"—Polish Carol.

(The minister lights the Christ candle from the small candle.)

THE WORSHIP OF THE SHEPHERDS

Solo

"And, Lo, the Angel of the Lord"—Handel.

Anthem

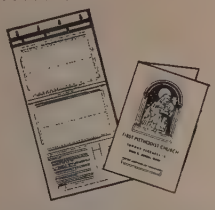
"The Cherubim Song"—Bortniansky.

THE WORSHIP OF THE WISE MEN

Minister

Now when Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And the chief priests and scribes of the people said, in Bethlehem of Judea. . . . And, lo, the star

*Minister, North Street United Church, Goderich, Ontario, Canada.



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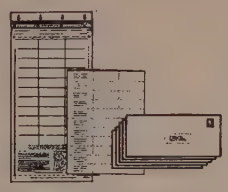

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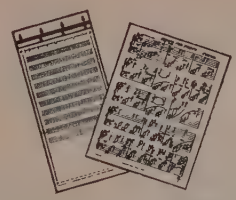

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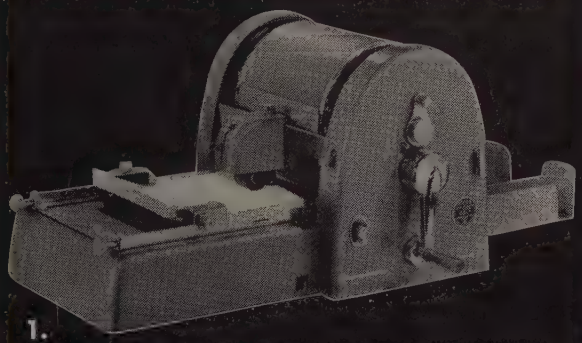

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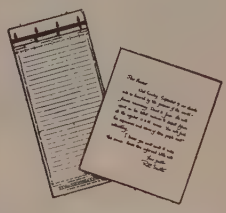

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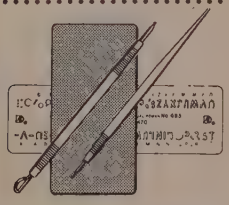

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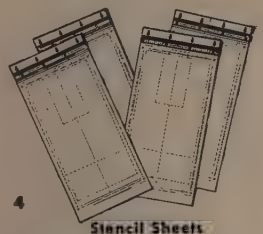

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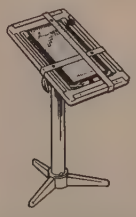

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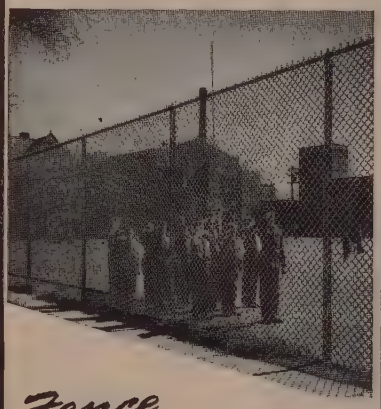

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which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped him: and when they opened their treasures, they presented unto him, gifts; gold, and frankincense and myrrh.

Trio

"We Three Kings of Orient Are"—

THE OFFERING

Minister

Remembering that the wise men presented their gifts as they worshipped the Christ, let us follow their example and at this time present our gifts to the King.

Organ Offertory

"Pastorale Symphony"—Handel.

Prayer of Dedication

Help us to remember, our Father, that it was light from a star which spoke to wise men of old about thy great gift to us. It is thy gift which has set all the world to giving. Graciously receive the offerings we bring in this hour, and use them for the extension of thy kingdom in the world. And bless us as we bring them. Amen.

Anthem

"Gesu Bambino"—Pietro A. Yon.

THE CALLING OF THE DISCIPLES

Minister

And it came to pass in those days, that Jesus went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve,

(Here commence to light twelve candles representing the twelve disciples.)

whom he also named apostles; Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot.

(After the twelve candles are lit.)

And he lifted up his eyes on his disciples and said, Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. . . . And when he had taught them, he called unto him the twelve, and began to send them forth two by two to preach the kingdom of God, and to heal the sick. And they departed and went through the towns, preaching the gospel and healing everywhere.

(Here light the candles on the candelabra. When this is almost completed continue as follows:)

And the apostles, when they were returned, told him all that they had done. After these things the Lord appointed other seventy also, and sent them two by two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth his labourers into his harvest.

Hymn

"The First Noel"—Congregation and choir.

(At the first of the hymn two choir members take a position on either side of the communion table, light their candles, and then light the candles of the choir members as they file past. The choir proceeds through the church with their candles and then returns to its original position. The candles, still lit, are placed at prearranged positions, to remain burning as symbols of the light that is being shed abroad in our own day.)

The Christmas Call to Service†

Anthem

"Gloria in Excelsis"—Mozart.

Choir

Recessional — Hymn — "Joy to the World."

(Congregation joins in this hymn.)

Benediction and Choral Amen

Vesper Hymn

"Silent Night! Holy Night!" — The Junior Choir.

Postlude (Organ)

"Hallelujah Chorus"—Handel

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ. — II Corinthians 4:6-11, 5:18-20.

"When God began to form the uni-

†The complete sermon is presented immediately following the program.

verse, the world was void and vacant, darkness lay over the abyss; but the Spirit of God was hovering over the waters, God said, 'Let there be light,' and there was light" (Genesis 1:1-3, Moffatt.) So, in the poetry of the ages, expression is given to the first creative act of the Spirit brooding over the universe. In the midst of darkness a voice with power to command and create sounds forth—"Let there be light!"—and there was light. This evening that creative act was symbolized by the one candle burning on the communion table as you entered to worship. But that was not the end. The Spirit brooding over all did not stop with one creative act but went on from one to another, on and on, until the universe was deemed "good." Then man was fashioned in the likeness of that Spirit, in the likeness of God, that there might be fellowship one with another. Nor was that the end. Man was not fashioned and left alone. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Almighty of the skies in time sent forth another light—a bright star shining in the east, directing man's attention to Bethlehem and a babe. That is the mighty act of love which we commemorate tonight. So the one light burning on the communion table was used to light the greatest one of all, the central light shining into the hearts of mankind—the light which we call Christ. That is Christmas — the remembrance of the coming of Christ, the Light of the World shining into human hearts. But this light did more than reveal the darkness and drabness of men's hearts. It revealed the face of God, the glory of the Creator-Father.

For above all else Christmas enshrines the fact that in Christ we see the glory of God. When Philip asked to see the Father, Jesus, with a sadness in his heart and voice replied, "Philip, have I been with you all this time and yet you do not understand me? He who has seen me has seen the Father." Again, when questioned by the people, Jesus cried aloud, "He who believes in me believes not in me but in him who sent me, and he who beholds me beholds him who sent me." There is the answer for the questing spirit of man. Behold the son of man in Nazareth at work in the carpenter shop—there you see God. Behold the man who trods the hills and valleys of Palestine—there God walks, too. Behold the lover, taking the little children into his arms, comforting the sorrowing, sharing some of the load of the oppressed — there God loves too. Be-

(Turn to page 58)

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*by Frederick H. Haag**

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I

DR. GEORGE WASHINGTON CARVER was one of the greatest scientists of our time. Coming up from slavery as he did, his accomplishments are all the more wonderful. As we marvel at his discoveries, we scarce notice that his skin is ebony black. He was great in spite of (perhaps because of) his black skin.

When people would question Dr. Carver as to how he discovered so many secrets from the peanut, for instance, he would humbly tell them that the peanut told him its secret. Or, perhaps, it was the sweet potato. Or perhaps it was some beautiful flower. And so Dr. Carver has come to be known as the "man who talked with the flowers."

I do not wish to class myself with the genius of a Dr. Carver, but I have been talking to the candles these past weeks. And whenever I would stop long enough to listen, I could hear them answering. This may sound like the testimony of one who is a little queer. But if you listen you, too, will hear the candles bringing us each a message on this Christmas Eve.

What do the candles say?

An unlighted candle may be beautiful to look at, but it is useless unless lighted. Our lives also may be beautiful, but when they receive the Light, they become useful—both to God and men.

Over in Cincinnati, Ohio, there is a church which claims to have the largest bell in the United States, and perhaps the largest in the world. It is ten feet in diameter, twelve feet high, and weighs 30,000 pounds. When the bell was first rung some years ago its mighty tones shattered a number of windows in the vicinity. Because of that, it has never been rung since. It has only been sounded by tapping it with a hammer. If rung correctly, its tone could be heard fifteen miles away.

But as it is, its sound is no louder than that of an ordinary small bell, such as the one we have.

Too often, that is the tragic picture of human life—beautiful to look upon, but useless. Our lives could be world-shattering, breaking down hatred and suspicions, greed and war. For we are made but little lower than the angels, so the Psalmist said. But we are content to be beautiful but useless, tapping away gently at this and that, and never really accomplishing a thing. When we have received the Christmas Light, our lives ought to count for something. It was reported of the early Christians "They are turning the world upside down." If we have lighted the light of our lives, we, too, shall be turning the world upside down. And Christmas Eve is a good time to begin.

II

(Light a candle from the Christ candle.)

Did you hear that candle light? No, of course you did not! Just so God imparts his Light to all men. To me the most beautiful line in all the Christmas carols is the one which says: "How silently, how silently the wondrous gift is given. So God imparts to human hearts the blessings of his heaven. No ear may hear his coming, but in this world of sin, where meek souls will receive him still, the dear Christ enters in."

III

(Blow out a candle with a loud breath.)

Did you hear the noise? The light came silently to the candle, but its exit was noisy. Just so, God imparts the blessing of his heaven to us silently. The light of God's love comes not with loud fanfare. The light of the world enters our hearts and souls without pomp and ceremony. But our blustering, boisterous lives so often snuff out the light of God in our hearts. We get so busy with such a multiplicity of things, that we scarce have time for the things of the spirit. And our souls shrivel and die within us. Our lights go out.

IV

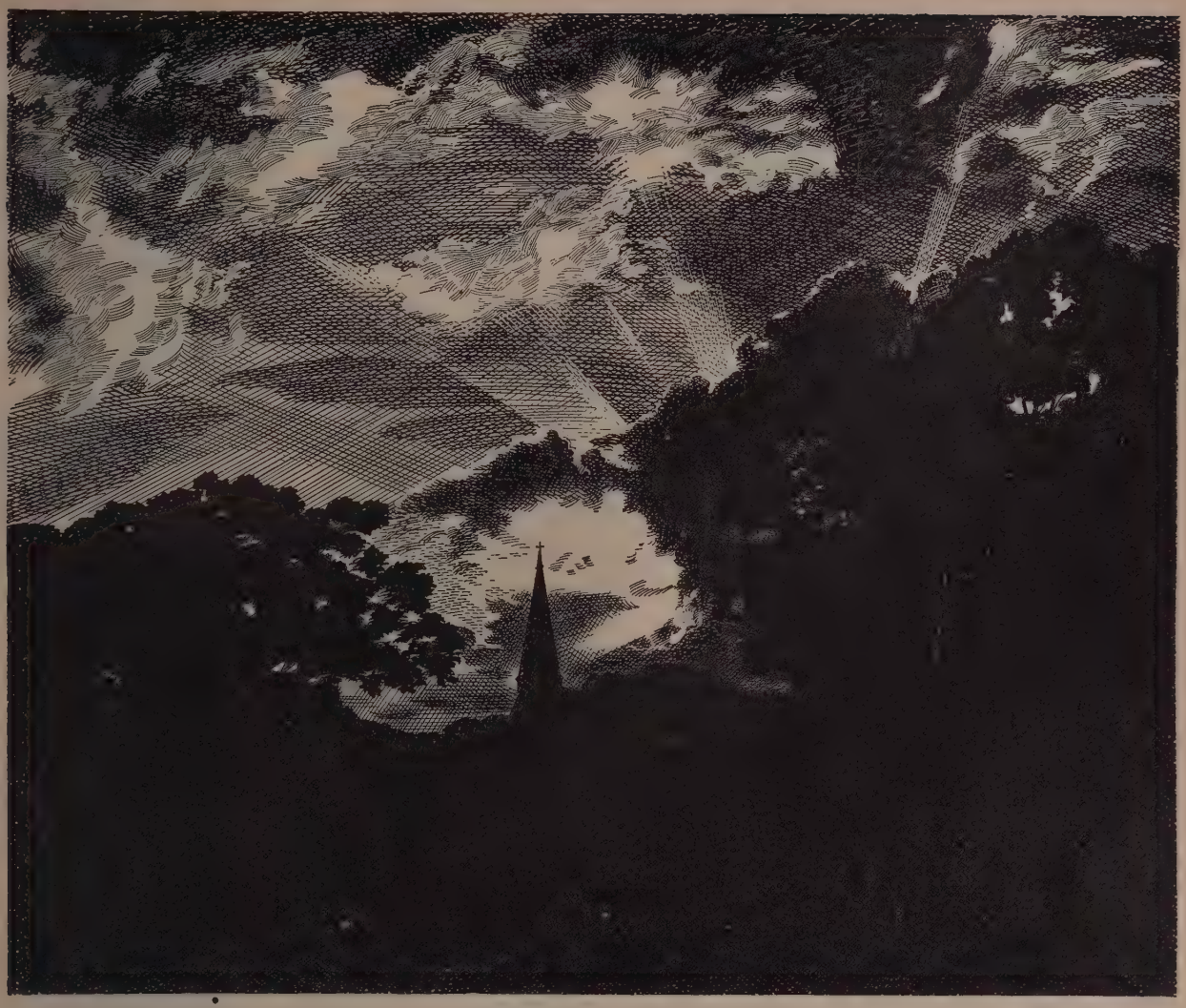
See what a tiny ray of light comes from one candle? Even though small, it is important. But then also see what happens when many candles are lighted. The gospel of Jesus Christ is like that, say the candles. In you, in me, it may be only a tiny flame. But from that tiny flame countless other candles may be lighted until all the world is light. Jesus said, you remember: "Go ye into all the world and preach the gospel to every creature." And that process is symbolized perfectly when one little candle shares its light with other candles, until every candle, every creature, has received the light that cometh into the world. No wonder the hymnist has told us to "send out thy light."

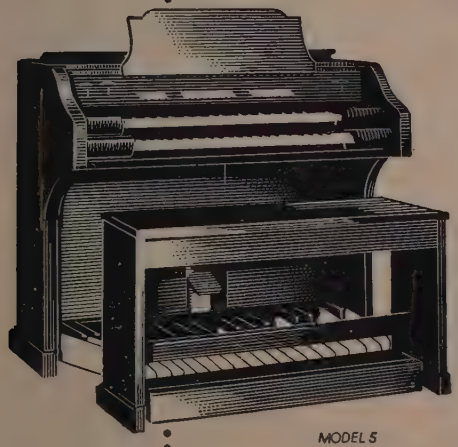
And notice what happens when a candle does share its flame. Its own flame increases for a moment. For the duration of the process the combined flame is really larger than the two flames which make it. The candles are saying: "If you want to increase your flame, just share it with another."

V

I got curious about the comparative size of candles and light bulbs, so I called the light company. We think a 100-watt bulb is bright, and so it is.

*Minister, First Evangelical and Reformed Church, Cedar Rapids, Iowa.





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It represents approximately seventy-eight candles. And for some of the things we might be doing, a 100-watt bulb may be more serviceable than seventy-eight candles.

But, on the other hand, it might be better to have seventy-eight candles than one bulb of equal power. You can only have the bulb in one place at one time. But with the candles you can shed light in seventy-eight places at the same time. With one bulb, we could dimly light one room here in the church. With seventy-eight candles we could dimly light every room and corner.

Then, too, the bulb may burn out, and the light is gone. But hardly would all seventy-eight candles burn out at one time.

What the candles are trying to say to us is this: Our Christian witness can be either like the light bulb or the candles. Because a pastor gives all his time to witnessing, and has had long and difficult preparation for his work, many people think he should do all the witnessing in a community. He is the powerful 100-watt bulb. But if we are really going to evangelize a community, it would be far better to have seventy-eight consecrated laymen witnessing in seventy-eight places than to have one "bulb" in one place. And, when the bulb burns out—when the preacher moves or dies—you still have seventy-eight witnesses carrying on.

And furthermore, did you ever try to light one light bulb from another? You can hold an unlighted bulb over a lighted one through all eternity and never get it lighted. But a candle can share its light with any candle with which it comes in contact. But, even if you are a candle, you cannot pass on the flame until you have first received it. And that is why, to be effective witnesses, we must first of all have the light of life ourselves—we must be born again. We cannot be the light of the world until we have first become a part of the Light of the World. Christmas Eve challenges us to examine ourselves to make certain we have become a part of that light.

VI

Now notice the varying sizes of these candles. These little candles are not as large, nor as beautiful, as the large Christ candle on the altar. And yet their tiny flames shed their light. And if we compare one candle with another, we discover that no matter how long or how short the candle, the size of the flame is the same. What the candles are trying to suggest to us is this: Whether we are big people—grown-ups that is—or whether we are children still, we can send out our

After Thirty Years—Qualitatively

*by William Porkess**

After thirty years in one pastorate, St. Stephen's Church, Wilkinsburg, Pennsylvania, the author appraises the qualities necessary for a successful ministry.

THIRTY years, in a man's active ministry, are more than ordinary, from the standpoint of quantity. Then, add to this fact, the whole of such a long period was spent as rector of one parish — St. Stephen's Church, Wilkinsburg, Pennsylvania. Since recently relinquishing his hold, as the incumbent, he is constrained to make an appraisal of those thirty years. In doing this he is quite aware of succumbing to the subtle temptation of quantity. That is to say, to detail a number of the things which have been done, as might be reasonably placed under the classification of efficiency. To do this would endanger the supremacy of what might be described as the qualitative method of appraisal. One can well afford to leave out of the picture the so-to-speak accomplishments, through the leadership and cooperation of rector and a large nucleus of devoted parishioners. This he would do, and so be absolutely dominated by the qualitative perspective of his thirty years, as rector of the same parish church. Not, in the least, what he may have done—the story of quantity—the voice of efficiency? But, what, by the grace of God, and a group of loyal and praying parishioners, has been effected in him, the rector—the fruit of quality—the commandeering by the magnet of sufficiency? Here then is the appraisal—intensely qualitative, and comprising twelve aspects—all treasured and personal convictions, during the march of time's thirty years:

First. God is reality, and can be experienced — especially in guidance, and assured strength, to actualize what is made clear.

Second. God's final word is not in language, but through a life—his Son, Jesus Christ, and our individual Saviour.

Third. God depends mainly—for the effecting of his mission to the world, on the church. Therefore, man's cooperation helps significantly, but aloofness hinders pathetically.

Fourth. God requires of man—in all his activities, the best he is capable of. Then, and only then, can man emerge to his full stature.

Fifth. There is no greater challenge than seeking to please God, and when we do we live victoriously.

Sixth. Advocacy of life's Christian standards is futile, unless we are prepared to begin with ourselves. Then we talk a convincing language.

Seventh. Money, entrusted to us—be it little or much, reveals very clearly the proof, or otherwise, of a magnanimous soul.

Eighth. There is a decided difference—and also a superiority, when God works "through" us, rather than our working for him.

Ninth. The mind of Christ is the only cure for narrow-mindedness.

Tenth. When the worship of Almighty God is sufficiently valued, as to become regular and substantial spiritual food, we shall accumulate strength, and be impervious to every temptation.

Eleventh. When the perspective of prayer is such, that "listening" to God precedes our talking to him, then we are always bound to proceed along the most worth-while pathways of life.

Twelfth. Death is but a part of the scheme of life. When it comes it will in no way have changed "how" little, or "how" much, we have really lived, but it does put the emphasis just there.

*Honorary associate minister, St. Peter's Church, New York City.

---

light just the same. We are never too large or too small to witness for Christ. Or, if we turn the figure around and let the long candle stand for youth, and the low-burning candle stand for old age with its candle mostly burned—the truth is still the same: our flame still counts. It is still the same size, if we just let it shine.

VII

(A black, a red, a yellow and a white candle placed in a holder side by side.)

Another very interesting thing the

(Turn to next page)

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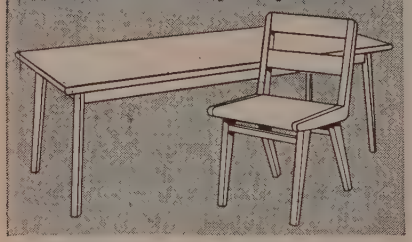

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Minister's Authority in Business Matters

by Arthur L. H. Street

ALL courts seem to agree that the minister of a congregation, as such, has no implied power or authority to bind his church in its business affairs.

In a case lately decided by the Municipal Court of Appeals for the District of Columbia, plaintiff, who had been designated by the trustees of a church, which owned an apartment building, to manage it, sued a tenant and a third person, to whom the tenant assigned his lease in violation of its terms, to secure possession. The third person claimed that he had been permitted by the minister to take possession. The minister denied giving such permission, but the court decided that even if he had purported to give permission, it would not have been binding upon the church or the managing agent appointed by the trustees. (Parks v. Emory, 68 Atl. 2d 677.)

"We think," declared the court, "it is immaterial what the minister told Brown"—the third person—"as there is nothing to . . . show authority in the minister to bind the church or its managing agent with respect to any matter concerning the apartment building."

What Do the Candles Say?

(From page 31)

candles are saying. Perhaps you have already heard them. I'm sure Dr. Carver would hear them. For here in front of me are four candles of different color. But no matter what the color of the candle on the outside, the flame is just the same. The white candle does not give any better flame than the red, black or yellow. What the candles are trying to tell us is that once we have received the light of life—when once we have lighted our souls at the Christ candle, it makes no difference whether we are black like the Negro, red like the Indian, yellow like the Japanese or Chinese, or white like ourselves—the flame is the same in all. And the flame of any one of them can light unlighted candles.

VIII

You know from experience that no candle burns without oxygen, not even the white ones. Neither can we be the light of the world without the spirit, the breath of God. If we are to be faithful witnesses we need so much the prayer which has been set to music in one of our hymns:

Breathe on me breath of God,
Till I am wholly thine.
Until this earthly part of me
Glows with thy fire divine.

We need to make that our Christmas prayer.

IX

What burns in a candle? Why the cord or wick—the heart of center of the candle. So it is with our lives. It is our souls—the very center of our beings that glow once we have been lighted by the Light of the World. As the wax retards the candle flame, so our bodies often retard our souls glow. That is why we must not allow harmful things to enter our bodies. That is why we must "keep our bodies under"—in subjection—as Paul said.

X

The candles have told us many ways we are alike. But there is one great difference between us and the candies, and that makes us infinitely worth more than candles. A candle, large or small, will finally burn out. And there is no more candle. The wax is gone. The wick is gone.

But our lives are not like that. Oh, yes, the wax, the outer shell, our physical frames may decompose and disappear. But not our wicks—our souls. They may seem to go out for a time, but if they have once been lighted by the Light of the World, they will burn eternally. "We shall shine like the stars," we are told. And our Christmas candles hold out that hope to us. They cannot go along—they can only point the way.

Now that you have heard the candles, what will you do? Will you let your light so shine before men that they will see your good works and glorify your Father which is in heaven? If you will, you will spend the most enjoyable, the most holy, the most beautiful Christmas of your life. Go, shine for him.

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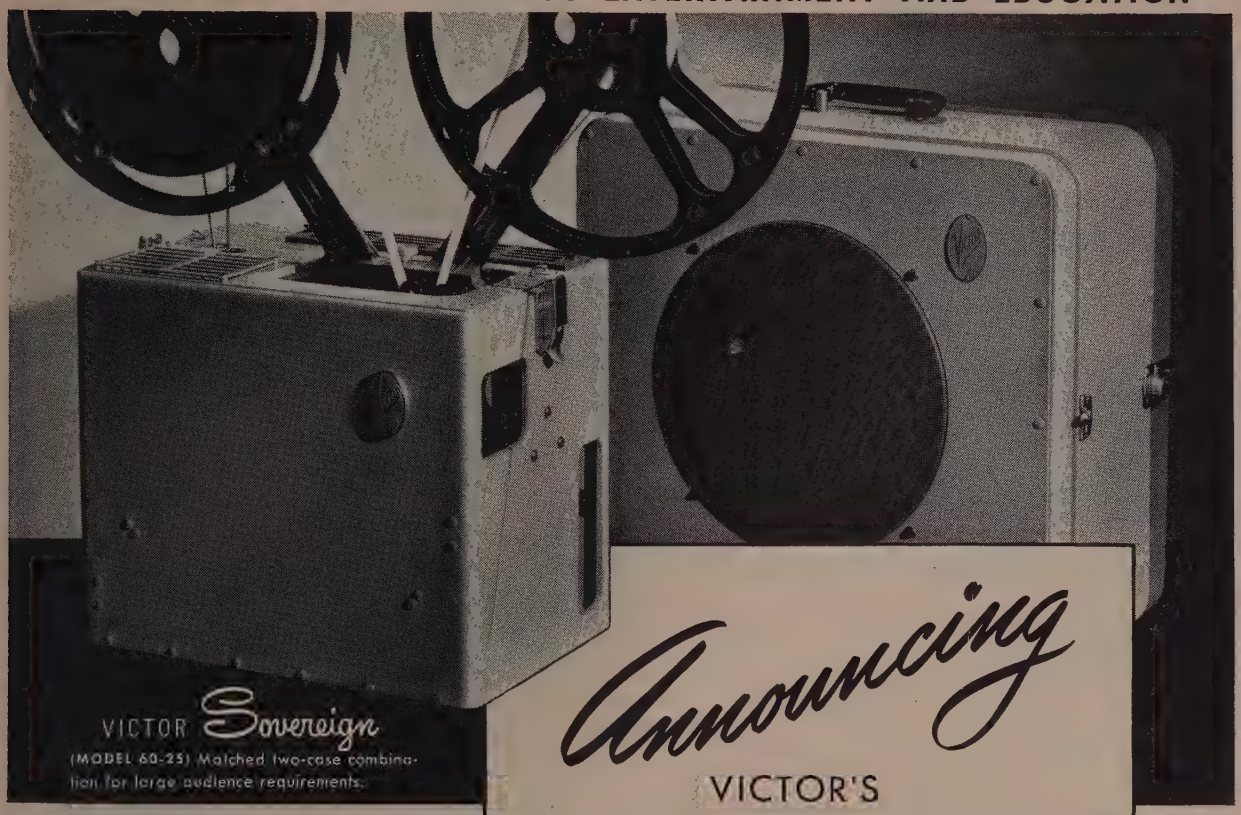

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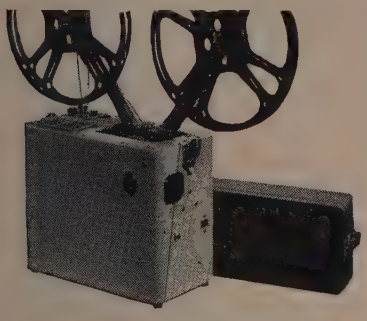

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It came upon a midnight clear
B Joy to the world
O come, O come, Emmanuel

752 A God rest ye merry gentlemen
Silent night, Holy night
B Ten bell peal (Joyful)

753 A Kings of the Orient (We Three Kings)
The First Noel
B O Tannenbaum
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Abide with me

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The Day Before Christmas

A Sermon for Sunday, December 24

*by Leslie Conrad, Jr.**

And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.—Luke 2:20.

TOMORROW is Christmas! Many an individual is thinking today: "What will I get for Christmas?" —maybe you are among that number. However, the appropriate question for the Christian is: "What will I get *from* Christmas?"

The aftermath of that first Christmas is described this way: "And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them."

The birth of the Savior was a real experience for those shepherds, not just a celebration. Only experiences move men to go forward. As George Adam Smith once put it: "God's causes are never destroyed by being blown up, but by being sat upon." A celebration can be sat upon—and oftentimes is; but never an experience.

St. Luke tells us that after having seen the Christ Child, the shepherds made known abroad their experience. And as the result of their experience, they became the first self-appointed, spirit-directed, human publicity agents for the world's greatest event—the birth of our Lord and Savior.

We love to tell THIS story;
'Tis pleasant to repeat
What seems, each time we tell it,
More wonderfully sweet!

We love to tell THIS story,
BECAUSE WE KNOW IT'S TRUE;
It satisfies our longings
As nothing else could do!

If tomorrow is the "day of days," then tonight must be the "night of nights." One hymn writer has called this night of nights: "Holy Night." And it *was* holy. The word "holy" means "set apart," and if ever there was a night set apart from all other nights, it was that one on which Christ's birth was announced some nineteen and one-half centuries ago.

That night began as any other night, but it ended as no other night has ever ended. For when dawn broke, the Son of God had been born into the world. It was a night of "giving." That night God gave to the world his best gift, his greatest gift—his own Son.

For centuries, Christmas has been the season for the giving of gifts. I believe that our ancestors must have gotten the giving-idea from God. Graciously he gave on that night of nights. And because he gave, we give also!

This Christmas you will be giving gifts to your friends and loved ones. Was God—who should be your dearest friend—on your Christmas gift list this year? It is rather late to think about it, now, isn't it? The stores are closed, and they won't be opened until after Christmas. But that doesn't make any difference, because the stores can't produce the only gift he really wants.

And what does God want? Here is the answer as it is found in a year-round daily devotional book. It is the prayer for Christmas Eve. It is the shortest and simplest prayer in the whole book: "O God, on this Christmas Eve, I give in response to THY gift—I GIVE MYSELF! It's all I have, but it's Thine. Amen!"

That is the gift that God really wants. He wants that gift on Christmas Day; he wants it on the day before Christmas, as well as on the day after Christmas; and he wants it every day between Christmases. When you give God yourself, you cause more "glory to God in the highest," and you make room for more "peace on earth among men."

It is Christmas on the highway,
In the thronging, busy mart;
But the dearest, truest Christmas
Is the Christmas in the heart!

Here is how it all happened on that holy night of long ago: "And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn." Thus in simple language—and thirty English words—the most important birth in human history was recorded.

Strange as it may seem, the announcement of this great miracle was not made to the chief priest in the chief city of Jerusalem. But it was made to a group of shepherds on one of the hillsides near Bethlehem.

In those days, generally speaking, shepherds were not very highly es-

*Executive secretary of the Lutheran League of America, Philadelphia, Pennsylvania.

teemed individuals. There was a rabbinical precept: "Let no man make his son a muleteer, a camel-driver, a barber, a sailor, *a shepherd,* an innkeeper, forasmuch as their crafts are crafts of robbers."

But God oftentimes pulls the unexpected! The announcement was made to a group that needed it, a group that was never considered in line to receive it.

The announcement was made by an angel and then anthemed to the shepherds by a "multitude of the heavenly host." Never before—and never since—that occasion had a multitude of angels been both audible and visible to men. It was an event so stupendous that God's angelic messengers were marshalled to bring the message to "men on earth."

One of the Negro spirituals speaks of Jesus' birthday like this: "Wasn't that a mighty day when Jesus Christ was born?" It was a mighty day when Jesus Christ was born. There is no doubt about it! Christmas means that the mighty power of God came to earth in the form of human flesh with the *one* answer that will make men's lives complete!

Dr. Henry Hallam Tweedy has written a poem that is worth our consideration as we stand at the threshold of Christmas. He has entitled it "Christmas at Babbitt's."†

On Christmas Eve they filled the house,
Some fifty guests all told,
(O little Lord of Christmas,
Were you left out in the cold?)

And ate and sang, played cards and danced
Till early morning light,
(O little Lord of Christmas,
Did they think of you that night?)

Next morning came the presents
On a glittering Christmas tree.
(O little Lord of Christmas,
Was there any gift for thee?)

The dinner was a Roman feast,
And how those guests did eat!
(O little Lord of Christmas,
Were you hungry in the street?)

Then came some teas, a movie,
And at night the last revue.
(O little Lord of Christmas,
What had these to do with you?)

By midnight all were tired and cross
And tumbled into bed.
(O little Lord of Christmas,
Did they think that you were dead?)

They all woke up with headaches
And no joy in work or play.
(O little Lord of Christmas,
Did they mark your birth that day?)

The love, the joy were good, no doubt;
The rest a pagan spree.
(O little Lord of Christmas,
Let us keep the day with thee!)

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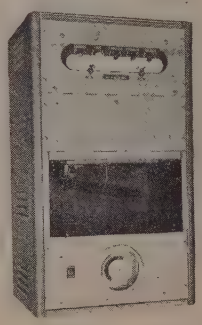

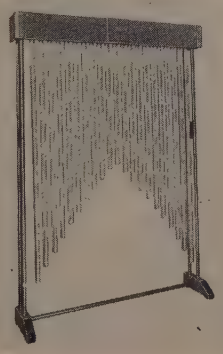

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Gloria in Excelsis

A Christmas Pageant Based on a Series of Bible Tableau

This pageant was written and produced by members of the First Presbyterian Church, Uhrichsville, Ohio. Willard S. Thomas is the minister. The Bible text used is that of "The Diatesseron of Tatian" written about A. D. 160, translated by J. Hamlyn Hill and published in 1894 by T. and T. Clark, Edinburgh, Scotland.

PARTICIPANTS:

A READER
ISAIAH
ZACHARIAS
MARY
JOSEPH
SHEPHERDS
WISEMEN
SENIOR CHOIR
JUNIOR CHOIR
KINDERGARTEN and PRIMARY CHILDREN

Advent Hymn

"Hark, What a Sound, and Too Divine for Hearing" (Senior choir in balcony. Verses 1 and 2.)

Tableau I

The Prophecy of Isaiah (Isaiah in center stage reading scroll.)

READER: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, "Thy God reigneth."

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet, we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed.

Advent Hymn

"Watchmen! Tell Us of the Night." (Senior choir in balcony. Verses 1 and 3.)

(Floodlights off during singing of this hymn. Isaiah leaves stage. Properties changed for Zacharias scene. Zacharias on stage center. Floodlights on at close of hymn.)

Tableau II

The Prophecy to Zacharias.

(Zacharias in act of temple ministries; angel appears left center.)

READER: There was in the days of Herod the king a certain priest named Zacharias, of the family of Abijah: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of God blameless. And they had no child, because that Elizabeth was barren, and they both were advanced in age.

Now while he executed the priest's office before God in the order of his ministration, according to the custom of the priest's office, his lot was to burn incense, and he entered into the temple of the Lord. And the whole multitude of the people were praying without at the hour of incense. And

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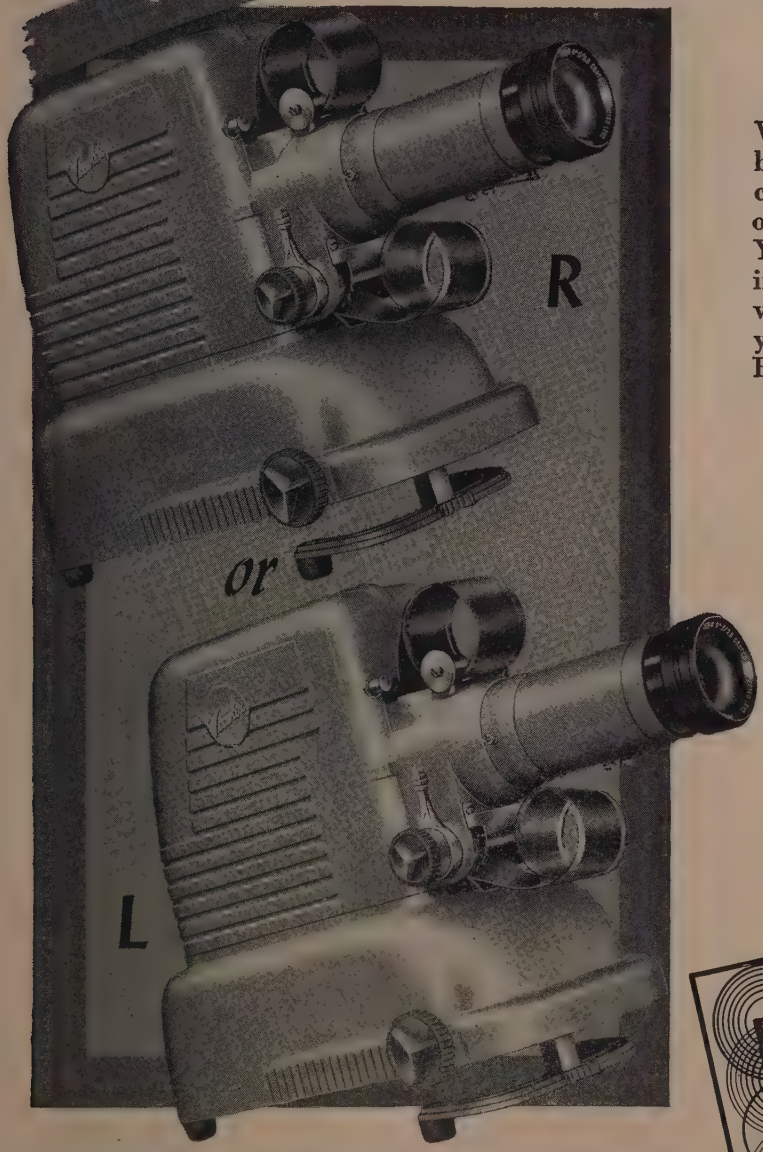

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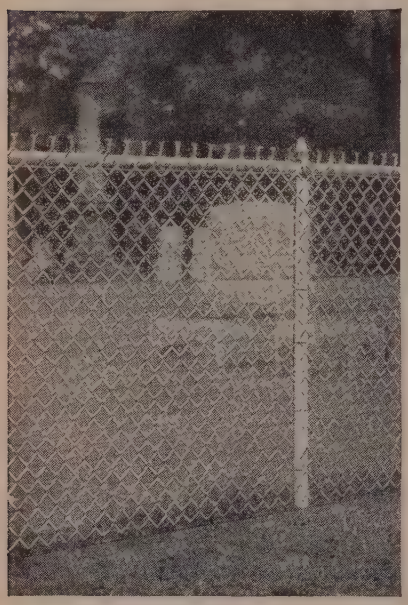

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there appeared unto Zacharias an angel of the Lord, standing on the right side of the altar of incense. When Zacharaias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, because thy supplication is heard and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the holy spirit while he is yet in his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before him in the spirit and power of Elijah the prophet, to turn the heart of the fathers to the children, and the disobedient to the knowledge of the just; to make ready for the Lord a perfect people. But Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife advanced in age. The angel answered and said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to announce this unto thee as good tidings. From henceforth thou shalt be silent and not able to speak, until the day wherein this shall come to pass, because thou believest not this my word, which shall be fulfilled in its season.

Advent Hymn

"O Come, O Come Emmanuel."

(Senior Choir in balcony. Verse 1)

(Floodlights off; Angel and Zacharias leave. Properties arranged for Mary. Floodlights on)

Tableau III

The Annunciation to Mary.

(Mary in center stage with supper table behind; Angel appears left center.)

READER: Now in the sixth month the Angel Gabriel was sent from God into Galilee, unto a city named Nazareth to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said unto her, Hail, thou that art full of favour, our Lord is with thee, O thou blessed among women. And when she beheld him, she was troubled at his saying, and was considering what this salutation might be. And the angel saith unto her, Fear not, Mary; for thou hast found favour with God. Thou shalt now conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Mary said unto the angel, How shall this be done unto me since no man hath known me? The angel answered and said unto her, the Holy Spirit shall come, and the power of the Most High shall descend upon thee; wherefore also that which shall be born of thee shall be holy, and shall be called the Son of God. . . . Mary said, Behold, I am the handmaid of the Lord; be it done unto me according to thy word. And the angel departed from her.

(Angel leaves left. Mary remains in position, thinking.)

Advent Hymn

"Come, Thou Long-Expected Jesus"

(Mary turns as hymn concludes, and comes to center stage.)

Tableau IV

The Magnificat of Mary.

READER: And Mary saith: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, Who hath looked upon the low estate of his handmaiden: Behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name; and his mercy from a generation to generations embraceth them that fear him. He hath wrought victory by his arm. And he hath scattered the proud in their opinions. He hath put down the haughty from the thrones, and hath exalted the humble. The hungry he hath filled with good things; and the rich he hath left without anything. He hath holpen Israel his servant, and remembered his mercy as he spake unto our fathers unto Abraham and unto his seed forever.

(Floodlights off)

Advent Hymn

"Lift Up Your Heads, Ye Mighty Gates"

(Senior choir in balcony. Verses 1 and 2.)

(Properties arranged for manger scene. Mary and Joseph around manger. Mary seated, Joseph standing right.)

(Lights on at close of hymn)

Tableau V

The Birth.

(Mary, Joseph and the manger center stage)

READER: Now in those days there went out a decree from Caesar Augustus, that all the people of his dominion should be enrolled. This was the first enrollment made in the governorship of Quirinius in Syria. And all were going into their own city to be enrolled. And Joseph also went up from Nazareth, a city of Galilee, into

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Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, with Mary his betrothed, who was great with child, that he might be enrolled there. And while they were there, the days were fulfilled that she should bring forth. And she brought forth her first born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them where they were staying.

Duet: "Joseph, Dear, O Joseph Mine" (sung from balcony)

Carols: "Away in the Manger" and "Silent Night, Holy Night"

(Sung by kindergarten and primary children seated right front of stage.)

Tableau VI

The Adoration of the Shepherds.

READER: And there were shepherds staying in that country, who were guarding their flock in the watch of the night. And behold, an angel of God came near unto them; and the glory of the Lord shone round about them; and they were afraid with a great fear. And the angel said unto them, Be not afraid; for I bring you as good tidings a great joy that shall be to the whole world: there is born to you this day in the city of David a Saviour, which is the Lord the Messiah. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and laid in a manger. And suddenly there appeared with the angels an abundant heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, and good hope to men. And when the angels went away from them into heaven, the shepherds spake one to another, saying, Let us go to Bethlehem, and see this saying that is come to pass, even as the Lord hath showed us. And they came with haste and found Mary and Joseph, and the babe laid in the manger. And when they had seen it, they related the saying which had been spoken to them about the child. And all they that heard it wondered at the description, which the shepherds had described to them. But Mary was keeping all these sayings, and comparing them in her heart.

Carol: "Hark! The Herald Angels Sing." (Junior choir enter from each side singing. Verse 1.)

Carol: "While Shepherds Watched Their Flocks by Night." (Senior choir in balcony. Verses 1, 2 and 6.)

(Shepherds enter walking down West aisle to stage and take up worshipping positions left stage.)

Tableau VII

The Adoration of the Wise Men

READER: After these things wise men from the east came to Jerusalem saying, Where is the king of the Jews, who has been born? We have seen his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them, where the Messiah should be born. And they said, In Bethlehem of Judah: thus it is written in the prophet, "And thou, Bethlehem of Judah, art in no wise least among the kings of Judah; For out of thee shall come forth a king, And he shall rule my people Israel." Then Herod, when he had privily called the wise men, inquired of them the time at which the star appeared unto them. And he sent them to Bethlehem, and said unto them, Go, and inquire carefully concerning the child; and when ye have found him, come and bring me word, that I also may come and worship him. And when they had heard the king they went their way; and lo, the star, which they had seen in the east, went before them, till it came and stood over the place, where the child was. And when they saw the

(Turn to page 41)

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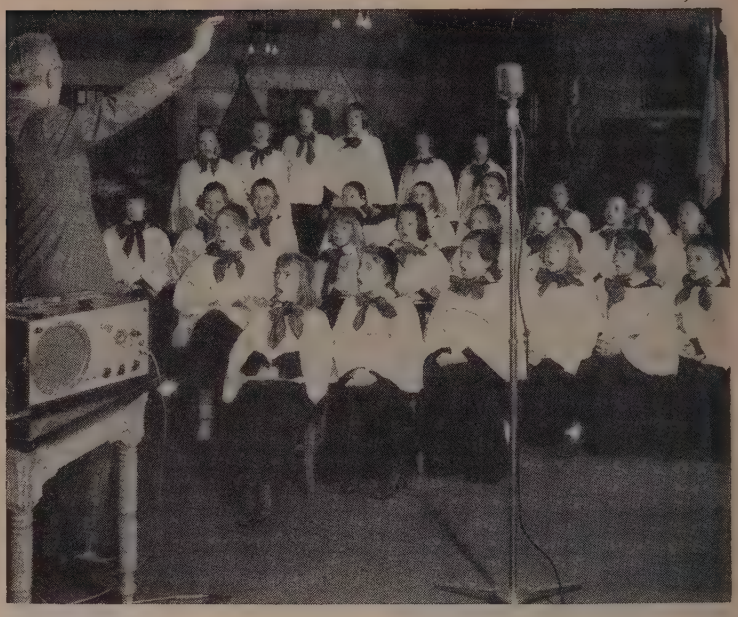

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The Presentation of Gifts

A Sermon for the Sunday After Christmas

*by Philip Jerome Cleveland**

They fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh.—Matthew 2:11.

The gifts have been piled down under the tree,
The gifts there for you and the gifts there for me.
What Christmas has brought! The horse and the doll!
The books, games and guns! And good candy for all!
What a time we shall have in the long months to be,
With those presents down under the bright Christmas tree!

WE often wonder how the world holds such a huge cargo of Christmas gifts! Our hearts fill with joy as we scan the high-piled treasures. Christmas indeed does well to lay great stress on the beautiful gifts.

It is to be expected that a toiling, precise tax-collector will make much of gold in this world. It is Matthew who recalls the story of wealth, whose eyes, counting small change, glitter as they, in vision, look upon a treasure-chest of gold. His whole life was spent over a pile of small change—taking toll.

The visions of the three gifts of Christmas entranced his mind for many days. He kept that vision and recorded it and let it journey down the starry ages, noiselessly, wonderful as camels travel.

We like to try to decide among the many gifts presented to us which we needed most. Which ones filled the greatest want? Admiral Chester P. Nimitz has confessed that the gift he remembered best was a 22-calibre rifle. Gen. A. A. Vandergrift expressed his joy in the early possession of a rocking horse. Mrs. Osa Johnson, wife of Martin Johnson, the explorer, said that the reception of some pretty, feminine apparel for Christmas, arriving from Paris in the jungles of Africa, constituted her greatest Christmas thrill.

Think back, yourself, and ask yourself *what Christmas gift* you received, in all your experience, stands out as the best, the most joyous. Do I hear any one say—"*Jesus Christ?*"

I have read about a lady looking over a little girl's birthday book and finding there an entry for December the 25th. She noticed the day underscored. Whose birthday was that?

"Why, that is Jesus' birthday!" raptured the child. "And he's my best friend and his birthday is the best of all the year!"

Let us recall that December 25 is pre-eminently HIS BIRTHDAY. Often we feel that it is our birthday, therefore the gifts of earth should be coming to us. We start to plan on the gifts we hope to receive, long before Yuletide.

Dr. G. B. F. Hallock has narrated the story of a wealthy patron of art, fond of Murillo's paintings, seeking one of his glorious depictions of the Christ-Child. One day his search was rewarded and he discovered such a fine oil, representing the Child as king, haloed by a retinue of angels, adoring him.

Close examination, however, revealed that the original painting had been altered. The angels, background were authentic, but the Christ-Child was not by Murillo. Placing the picture in his gallery the art enthusiast began an intensive search to find the original painting of the Child. Many years, many countries were covered in anxious search. At length he found another canvas, apparently a copy of the other. Close scrutiny proved that the Christ-Child was authentic, the angels and the background spurious. He purchased the second painting and had the false child removed and the true restored. The painting is now said to hang in an art gallery in Europe, entitled, "The Restored Christ."

I.

How suggestive this is! Have we lost the Infant King out of the portrayals of Christmas? Have we lost—the—CHILD?

You notice that the wise men—kings of the East coming to his rising—came to him, laden with gifts, but not for King Herod and his court, not for Mary or Joseph, not for each other; they came with arms and hearts laden for the Child. For Christmas is the day we give our best to God's Son; not so much to our sons, as to his. And have we forgotten that and have we made no journey to the Saviour's manger, to his presence? Have we brought nothing specifically for him? If not, we have missed the core and center of the great day.

David M'Connell Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, preached a Christmas sermon that became another shot heard round the world.

"Christmas shopping," he declared in sizzling passage, "takes the place of Christ's Mass; the Chamber of Commerce will soon have pre-empted the cradle of the Child. Merchants take the place of ministers; department stores are more important than cathedrals; the jewelers and furriers outrank the carolers and choristers; the streets are as crowded as the shrines are deserted. . . . Even charity makes of itself a nuisance, importunate in the

*Minister, Westminster Hill Church, Canterbury, Connecticut.

Gloria in Excelsis

(From page 39)

star, they rejoiced with exceeding great joy. And they came into the house and saw the child with Mary his mother; and they fell down and worshipped him; and opening their cases, they offered unto him offerings, gold, myrrh, and frankincense.

Carol: "We Three Kings of Orient Are." (Senior choir in balcony. Verses 1, 2, 3 and 4.)

(Wise men come down East aisle during first verse, and pause at stage. Verse 2 first wise man goes on stage and presents gift, bowing down. Verse 3, second wise man goes on stage and presents gift, bowing down; Verse 4, third wise man goes on stage, presents gift, bowing down. Then all three take up worshipping poses.)

READER: And the child grew and waxed strong in the spirit, filled with wisdom; And the grace of God was upon him.

Choir: "Gloria in Excelsis." (From balcony. Verse 1.)

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The greatest little girl ever given France arrived in Domremy—the child of peasants: Joan of Arc. Nancy Hanks gave this nation her great gift (we have never received a greater), that of another peasant child, Abraham Lincoln. What could a peasant maid from far Nazareth give the world, so poor was she? She gave it its unspeakable gift. No gift ever equals that of a child. God revealed his glory and love and in the gift of a child, a child that was part of himself.

Do our own souls go with our gifts? An acquaintance of the good, wealthy Mrs. Astor, whose charities were as grand as they were great, spoke once of her custom of sending her carriage to friends who were ill, friends who were unable to finance a private carriage.

"She did not *send* her carriage," quickly prompted one who knew Mrs. Astor. *"She went in it."* Her soul and heart went with the gift. There is no true magic in giving unless this is true.

God had been enriching this world with his gifts since man and woman were placed here. God gave them his garden, rivers, trees, sun, moon and stars, flowers, birds, thousands, millions of things. But that was not enough. He wanted people to realize he was giving HIMSELF to this world! He was in the gifts. They were arriving because HE was arriving. Love always gives a portion of itself. The Master was to be called Immanuel—GOD WITH US. The heart of God came in this gift, wrapped up in it, indissolubly joined to it. God was giving HIMSELF in this Child; God was manifested in the flesh. Has God verily come?

That was what the wise men believed. Hence their gifts, their best. Would we give to God, his Child, anything less than our very best? Has God come to us? Then let us hasten to his presence, follow the nearest star, listen for angels in the night wind, and tramp at once to Bethlehem.

II.

Christmas is giving gifts to Jesus. It means that we empty earth of our treasures to welcome the heavenly wealth. Christmas is the sublime discovery of the fact of God, here, amid the darkness and sorrows and poverty of this earth. God is giving HIMSELF away and heaven may be had for the asking!

The narrative has often been told of the wealthy Londoner, who, on a wager, stood on London Bridge for a whole day trying to give gold sovereigns to pedestrians. People stared, gazed at the insane man and shied away. They wouldn't fall for any such fool idea! Who'd be giving away gold sovereigns in this needy world?

Could God give away his treasure, far more precious than gold? Can God induce men to accept the glory of heaven, his eternal Son? There are many who cannot think the Almighty so magnificent and generous; yet they take his gifts, splendid gifts like solar radiance, the illimitable heavens, the luminiferous ether. They cannot think God would literally give himself even as his many gifts. And yet, can there ever be a gift without a giver and does not any true giver always go with the gifts?

Can we consecrate our gold to Jesus? We certainly can. We know that William Colgate did, the eminent soap manufacturer. As a boy he tithed and then doubled the tithe. In a little while he was giving the Lord five-tenths of all income and had an open account with the Lord entered upon the vast ledgers of his company.

And what about the phenomenal success of Fulton Oursler's radio program and book, *The Greatest Story Ever Told?* Does anybody wonder that Mr. Oursler reaped a great and exceeding reward from his labors? Shall I make a confession? Fulton let me hear an original recording of the first half-hour program made. It was an advertising recording, that of the Good Samaritan. In a New York studio he gave me a preview of his masterful story. He said solemnly and with vigor:

"Philip, if I make a success of that, I have pledged the Lord every cent the program will earn. It will all go for charity." He verily brought his gold and laid it before the Child as did Russell Conwell, who made millions with his address, *Acres of Diamonds*, and gave away a fortune to establish Temple University, Philadelphia.

We know the greatest day in the life of James Tissot, the elegant French painter. After he got a vision of Christ the Consoler in church, he consecrated his paint-brush and palette to the Lord. He vowed to do nothing more of a secular nature. At fifty years of age he sailed for Palestine and walked the trails of Judea and Galilee, sailed the sea of Jesus, visited the home of Jesus, the place like a skull, the tomb in the garden. His great career had begun. He brought his glorious gift—art—and placed it humbly and devoutly before the Child!

Handel consecrated his beautiful oratorio, The Messiah, to Jesus and offered his musical genius to the will and glory of the Child. We need only

to hear his rapt music to know that.

When Handel was told by his sovereign that the performance of The Messiah had afforded him pleasure, the composer replied:

"Your Majesty, I did not intend to amuse or to afford pleasure. I meant to make the world better."

He had done something to help the Christ extend the sway of truth, goodness and beauty in this world. Handel consecrated his musical genius even as Wendell Phillips devoted his mind and heart, his vast, rhetorical powers, to the Child and his gospel of freedom.

Who knows the radiant secret of the amazing life of Wendell Phillips? He was one of the most courageous moral reformers of all time. Would God I had heard that golden voice ring out in Faneuil Hall, Boston! It was real gold, too, that voice; and right glad was the Master to make use of it in ridding this nation of the curse of bondage.

A personal friend inquired of this heroic, embattled man, not long before his death:

"Mr. Phillips, did you ever consecrate yourself to God?"

He replied, "Yes. When I was a boy fourteen years old, in the old church at the North End (Boston). I heard Lyman Beecher preach on the theme, 'You Belong to God.' And I went home after that service; I threw myself on the floor in my room, with locked doors, and prayed, 'O God, I belong to Thee; that what is Thine Own. I ask this, that whenever a thing be wrong it may have no temptation over me; whenever a thing be right it will take no courage to do it.' From that day to this it has been so."

III.

That is the gift the Child wants most—the gift of ourselves, even as God gave himself with his gift.

Is it not the giver that we truly want? We do thank God for every bejewelled, wonderful day he gives us, for every dew-drenched flower and sun-drenched bird and moon-haloed river; we thank him for his everlasting garden of trees; we thank him for all exquisite moments of experience, for little children he has sent, for kind friends. But is it not the giver who is the real treasure? The light glows not in the haymow, on the cattle, but the light of God glows on the face of Jesus Christ. It is the Child who is beatific. It is the holy person that makes Christmas the most wonderful day of the year!

William A. Barton in his monumental life of Lincoln, admits that the president refused to attend services merely liturgical; that he was interest-

for Christmas Giving

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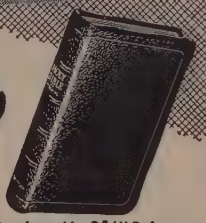

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VAN'S SYSTEMS

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ed in sermons, not liturgies, in people rather than in forms and ceremonies.

Are we losing sight of the Child? Even in our religious life?

In May, 1949, Canon John Collins told a congregation at St. Paul's Cathedral, England, that the edifice was no longer serving as a leader for the people. The vast audiences had dwindled to a mere trickle of worship. Two hundred gathered where thousands had formerly met. He said that St. Paul's was "like a piece of Victorian furniture and without relevance in modern life. It had ceased to share in the life of the people."

Christmas has swung away from the cathedrals, as Rector M'Connell observed; it has swung away from holy places and prayer and the shrine of the Child. We do not leave the restless, shopping throngs to find the Child in prayer and meditation. We do not bring him a gift, even a prayer, a carol. We let others sing the carols. Do we sing one—in his name, just for him? Do we consecrate to him our paint-brush and palette, our musical talent, our literary pen, our voice of song, our business earnings, the next book we write? Will we labor to do something special for him next Christmas time—something presented specially to him and not for another?

People who carouse Christmas Eve and so exhaust themselves that they cannot go to his church, to pray, to seek him, could not possibly be farther from the road to Bethlehem.

There may have been a special reason why Jesus was born in the manger, with hay and cattle, not in the busy, colorful Inn agog with people. He might have been lost in the crowd. In the cattle-inclosure he was the only Child present; no person could mistake his presence; he was born in an independent, detached place, where the gift of God was pre-eminent. The humbler the surroundings, the more beautiful the Child! The more drab the stable, the more devout the Holy Family; the more dull the place, the more glorious heaven's light shining in!

Though it is good and noble to show our appreciation of one another by the exchange of gifts, yet we are not celebrating our birthdays and we must not steal the Lord's birthday from him and thus rob God. We must not rob the Child in tithes of the heart, offerings of soul and spirit at Christmas time.

Christmas is an exchange of gifts, between God and man. It is a sacred, beautiful interchange, intercourse of the heart's best. God gives his heart and life in his very own Child and Son. For God's fairest dealings are always in beautiful personality. We cannot deal so radiantly in gifts, and yet, did not my own mother pray, nine months before birth, that I would be a proclaimer of the good news? Did she not seek to devote her child as offering to God?

However, we all have some gold, some frankincense or a twig of myrrh. There is something we can find and offer the Child as a birthday present, from our very souls!

The young Eva Booth consecrated her girlish heart to Jesus. It was a royal gift. Athletic, efficient, very beautiful—she was sought in marriage by many—merchants and physicians, diplomats and jurists. A prince offered her his hand and chased her all over Europe—but he failed to snare this beautiful bird of paradise.

"I have no time to marry," she insisted. "And I have no desire to be rich."

She was too busy bringing in the kingdom of the Child, its love, peace, redemption, and making even the slums witness the beatific reign of the King of Glory. The pure, bright shrine of her youthful soul was brought and laid before the crypt of the holy Child.

Did we forget, in all the hustle and bustle of things, to bring *one* special gift to the Lord Jesus? Did we write no song in his honor, pen no sentence in his name or speak no special word in praise of the word of life? Did we set aside no coins for a special gift to him? Would we build a hull house for his glory, as did Jane Addams, and fill it with poor, wistful girls?

We often crowd our brains, so to speak, trying to recall a name we have forgotten. We feel that in presenting gifts we have forgotten someone really important. We wouldn't, by any chance, forget the Master of the Feast, would we, the One whose birthday all this joy and glad commotion means? I sincerely hope not.

Always know that Christmas means that we receive gladly God's unspeakable gift, which fact St. Paul brought to the attention of the Corinthian believers, when he wrote: "Thanks be to God for his unspeakable gift!" Christmas means that we, responding to God's original generosity, willing to share in the good life of giving, return to God the very best thing we have, whatever we treasure the most —whether gold, frankincense, myrrh, our hands, voices, minds, possessions. That, and nothing less than that is—CHRISTMAS GIVING!

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by Hobart D. McKeehan

SERMON STARTER

JOY

That our fellowship may be with the Father and with his Son, Jesus Christ: and these things we write to you that you may rejoice, and that your joy may be full.—I John 1:4.

I Duty of Joy

Joy, for the Christian, is a duty. Although not a special virtue, it is nevertheless the fruit of the theological virtue of charity. We need not therefore be surprised to find that Our Lord proposes joy as one of the essential fruits of His work in souls.

He declares, immediately after the parable of the vine:

"These things I have spoken to you that my joy may be in you and that your joy may be filled."

This joy is to be the blessing of prayer addressed to the Father in Jesus' name:

"Ask and you shall receive: that your joy may be full."

Joy in the union of all the faithful with the Father and the Son is moreover the object of Jesus' supreme prayer to His Father:

"And these things I speak in the world that they may have my joy perfected in themselves."

It is likewise to produce this joy that the beloved Apostle announces the good news of fellowship with the Divine Family:

"And these things we write that your joy may be full."

Truly it seems that everything should minister to the soul's joy; and moreover to no limited, light or fleeting joy. Whenever Jesus speaks of joy He would always have it "full," "complete," "perfect." And it is always associated on His lips with the thought of our sonship and of our fellowship with the Father.

O Jesus, Thou seekest souls that are radiant of life and light, souls that give themselves to others with joy. For joy is a potent aid to the apostolate. It attracts men. It reveals Thine action to souls that live in the world. Let us therefore give ourselves with joy. "God loveth a cheerful giver."

II Motives for Joy

1. The happiness of the Divine Family and of the Risen Christ. Joy in the certitude that They are happy, these Three Divine Persons, with a happiness that admits of no addition—that They live by this happiness in the total unity of Infinite Love. Joy in the knowledge that the Risen Christ has entered into the Glory of the Father, that the Father has welcomed Him back for ever, that now, for Him, all suffering and death is past.

2. Our own participation in the life of the Divine Family and of the Risen Christ.

In this happiness of the Blessed Trinity in the unity of the divine life, we too are called to participate.

Joy in being admitted to live with the life of the Divine Family: joy in the knowledge that we are children of the Father, assured of His love, of His mercy, of His constant protection: joy that we are brothers of Jesus Christ, one with Him, never to be separated from Him if only we remain faithful, nor from the love the Father bears us in His Son. Joy that we are given up to the Spirit of Holiness, who transforms us into Christ.

III Nature of This Joy

It has nothing to do with the sensibility. If it should please the Divine Mercy to allow us to feel it at certain times, then let us know how to be grateful; but never let us seek it thus. For this is a joy that transcends all sense. It lives in the spirit: it is too high and pure to be subject to passing emotions and fugitive feelings. It is founded on the sole true reality, that which endures forever: the Holy Trinity, present in our souls.

(a) Our joy, in the first place, resides in the certitude of eternity begun in us — since we are made for happiness in eternity. The whole axis of our life has been shifted by the Resurrection of Christ. We are brethren of the Glorified Christ, Conqueror of death and of sin. A Christian does not die. Jesus said it: "If any man keep my word, he shall not see death forever." There are not two different planes of life, one here, the other hereafter; nor do we pass by this event called death into some wholly mysterious "beyond." We pass from the state of sin, which excludes us from the Divine Family, to the state of grace which admits us to its fellowship. But grace is already the seed of our glory in heaven; it

comes to fruition in glory. Life everlasting is begun here below, and continues on the same plane hereafter.

(b) Joy springs from consciousness of life. The child, awaking to life, is joyous; and the convalescent returning to life. The old and the sick, who feel life slipping away, are sad. To be conscious by faith, hope, and charity and the gifts of the Spirit, of the life divine already begun in our souls—a life of light and of Infinite love—and then to know that by a wondrous condescension of the Father's Mercy we are called to partake ever more and more of this life till it comes to everlasting fruition in heaven—there lies the secret of true joy.

(c) And lastly our joy is a joy in unity, effect and participation of the Divine Unity, of our union with the One God who alone can satisfy the longings of the soul.

Joy of the soul that has made its choice, and is henceforth delivered from all those hesitations and perplexities by which men are so perpetually harassed and reduced to impotence. Joy in the unity of a life all straining to this great ideal: fully to realize our estate as sons of God that he may be loved of the Father with that very Love wherewith He loves His Son in the Holy Spirit, and that we ourselves may love the Father with the same Love wherewith His Son loves Him by the Spirit; and, in a word, as the Apostle puts it, to live our lives "in fellowship" with the Three in the unity of the same Spirit of Love.—Emile Guerry in *God the Father.*

POETIC WINDOWS

Our Lady

Our Lady went into a strange country,
Our Lady, for she was ours
And had run on the little hills behind
the houses
And pulled small flowers;
But she rose up and went into a strange
country
With strange thrones and powers.

Our Lady went into a strange country
And they crowned her for a queen,
For she needed never to be stayed or
questioned
But only seen;
And they were broken down under unbearable beauty
As we have been.

Our Lady wears a crown in a strange
country
The crown he gave,
But she has not forgotten to call her
old companions,
To call and crave;
And to hear her calling a man might
arise and thunder
On the doors of the grave.

— Gilbert K. Chesterton

The Road to Bethlehem

Above the road to Bethlehem
When I was very young,

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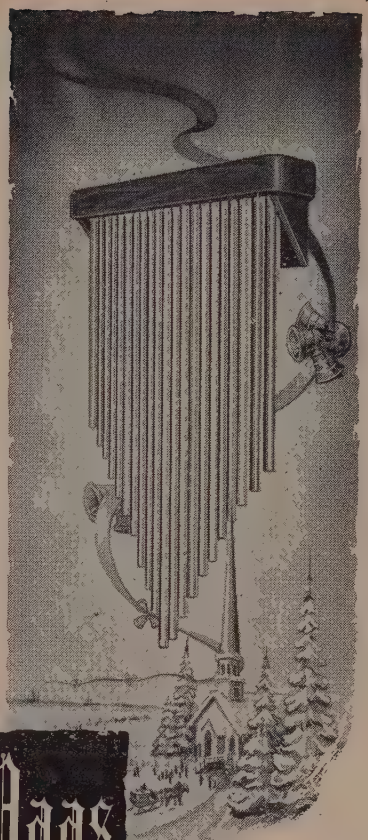

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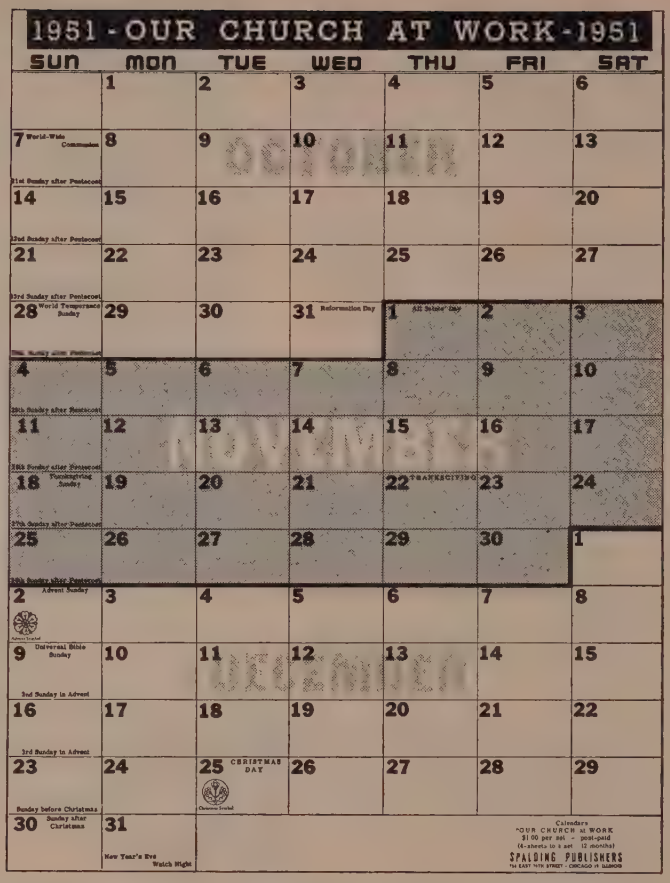

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A twilight sky of tender blue
With golden stars was hung;

And kneeling at the stable-door,
I happily confessed
My humble worship of the Child
Who slept at Mary's breast.

But now the road to Bethlehem
Seems cold and steep and far;
It wanders through a wilderness
Unlit by any star.

The earth I tread is frozen hard;
The winters chill my breath;
On either hand rise evil shapes
From valleys dark with death.

The air is tense with moans of pain
And cries of bitter hate,
Where bloodstained hills and shattered stones
Lie black and desolate.

How can the sacred heart of God
Heal all this guilt and grief?
Lord, I believe. And yet, this night,
Help Thou mine unbelief!

Purge Thou mine eyes, that they may see
Thy star across the gloom!
Touch Thou my heart, that I may lose
These agonies of doom!

Now in the darkness guide my feet
Give holy strength to them
To walk with childlike faith once more
The road to Bethlehem!
— Watson Kirkconnell in *Masterpieces of Religious Verse;* Harpers

As a Star

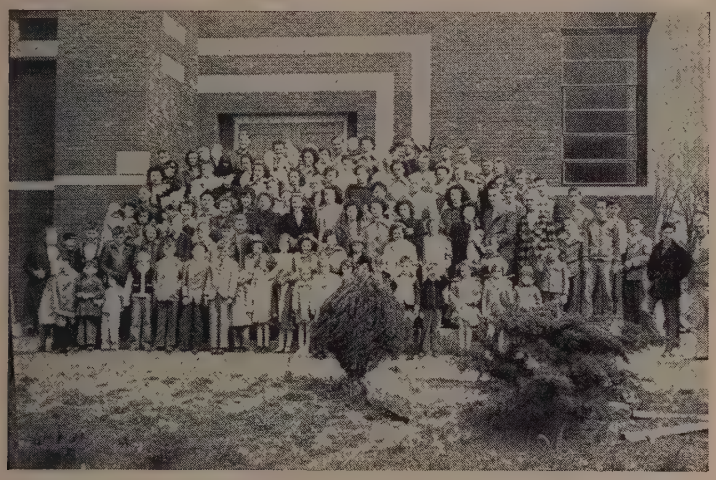
As a star gives forth its light
So the Virgin bears her Son
Like in kind.
As the light breaks not the star
So the Virgin by her Son
is not broken.
—From the Latin, Anonymous

Saint Joseph and the Word

Saint Joseph was the most silent of all.
No one has written down one word of his
for our edification. Not one small
word of his was saved unless it is
the Word that was the sum of all his life,
the precious Word he saved for everyone
that It might speak the cross, and not the knife,
long, long after he was dead and gone
and gathered to his fathers, and never again
could he spirit the Child, and the young girl, his mother,
out of the dangerous city. From all men
of all times he was chosen and no other—
not one from among the prophets—but this rarely heard
and wordless man, to save God's mighty Word.
— Maris Stella in *The Mary Book*

The Cloud

I am the daughter of earth and water,
And the nursling of the sky;
I pass through the pores of the oceans and shores;
I change, but I cannot die.
For after the rain when with never a stain
The pavillion of heaven is bare,



Easter in Work Clothes

It Helped Build the Church

by George E. Bergman

OVERALLS and house dresses were the style in the Easter parade to the First Baptist Church of Creal Springs, Illinois.

This church, first organized back in 1886 suffered a complete loss by fire in December 1948. Notwithstanding the fact it is located in a town of only 1,000 people, its 290 members got busy immediately on a fireproof, brick place of worship to cost in the neighborhood of $30,000.

By the spring of 1949 a basement had been built in which services could be and were held and, the first of the old clothes on Easter took place. Enough of the upstairs was finished with money donated by this new fashion of work clothes to church on Easter that it could be used for that summer's vacation Bible school and the summer's revival services.

On Easter, 1950 work clothes added to the church program helped pay for hardwood floors and interior decorating. These people, most of them of the poorer and medium class remember the depression and for that reason have tried to keep from going into debt in building their house of God.

A very able and willing young pastor, just turned 21 and his wife, Mr. and Mrs. Kenneth K. Marshall, then still students at Southern Illinois University were responsible for this idea. Mr. Marshall presided attired in slacks, old sport jacket and colored shirt with no tie, the way he dressed daily in attending classes.

All in all, it was a great success and has kept the church from a huge debt load as well as brought the flock closer together in their main thought, to worship God, who neither knows nor cares be you rich or poor, dressed in finery or work clothes, He is and always will be your salvation.

And the winds and sunbeams with
their convex gleams
Built up the blue dome of air,
I silently laugh at my own cenotaph,
And out of the caverns of rain,
Like a child from the womb, like a
ghost from the tomb,
I arise and unbuild it again.
—P. B. Shelley

SELECTED PROSE

The Young Child

With Davidic faith kindling their hearts, his parents made their home in Bethlehem, not only as Joseph's own birthplace, but because they craved to have him grow amidst its inspiring associations, and inbreathe from infancy the spirit of its illustrious past. But all too soon it was manifest that their child would be a sign for men's challenge, as Simeon had said, and that the vested interests would strike at him and a brutal sword pierce the heart of his mother. For when the astrologers were providentially led to the Bethlehem cottage, before the child was quite two, and they could unfold their romantic experience of all that had brought them thither, they were constrained to add their sickening con-

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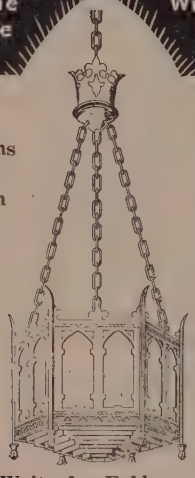

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Scripture Press

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viction of Herod's mischievous and murderous intent. And though Mary and Joseph must have been profoundly moved by their homage to their child, and, though their hearts swelled at the thought of his destined world-influence as foreshadowed in this pilgrimage of the Magians, they also trembled with a great fear. Clearly the Bethlehem they had fondly chosen for the child's upbringing was alarmingly unsafe. Nothing, indeed, short of immediate exile in some foreign land would suffice, they felt, to set him beyond Herod's sinister designs. Only by journeying the endless desert miles to Egypt could they judge themselves secure, where even Mary found it difficult to sing the Lord's songs, though they were doubtless deeply touched to have the history of their race repeated in that of their son. Even after Herod's death, which was not long delayed, they could not contemplate re-settlement in Bethlehem, seeing that Archelaus, Herod's like-minded son, had been appointed to the throne of Judaea. Indeed, they felt themselves compelled to withdraw to Galilean Nazareth once more, counting its very ordinariness its secureness, since none would look to find the Messianic child in a place with no history.

Nevertheless, in itself it was beautiful for situation, set on a hill 1,600 feet above sea-level, looking down on a valley bright with birds and flowers and fruits; only a day's journey from either the Mediterranean or from Gennesareth's lake; within sight at times of exceptional clearness, or Carmel and Esdraelon and Gilead, with their heart-stirring memories, and only a little removed from caravan-routes along which went all the traffic of the great world. And Galilee itself, of which Nazareth was a southern centre, was by no means as rural as is generally supposed. * * * Nazareth was large enough to be of ceaseless interest to the observant, and small enough for intimate neighborliness. — S. Pearce Carey in *Jesus;* The Book Club, London

Laissez Faire and Peace

Under *laissez faire* peaceful coexistence of a multitude of sovereign nations is possible. Under government control of business it is impossible. The tragic error of President Wilson was that he ignored this essential point. Modern total war has nothing in common with the limited war of the old dynasties. It is a war against trade and migration barriers, a war of the comparatively overpopulated countries against the comparatively underpopulated. It is a war to abolish those institutions which prevent the emergence of a tendency toward the equalization of wage rates all over the world. It is a war of the farmers tilling poor soil against those governments which bar them from access to much more fertile soil lying fallow. It is, in short, a war of wage earners and farmers who describe themselves as underprivileged "have nots" against the wage earners and farmers of other nations whom they consider privileged "haves."

The acknowledgement of this fact does not suggest that victorious wars would really do away with those evils about which the aggressors complain. Neither does it mean that there can be any question of appeasing the aggressors by removing migration barriers. As conditions are today, the Americas and Australia in admitting German, Italian, and Japanese immigrants would merely open their doors to the vanguard of hostile armies.

It is futile to place confidence in treaties, conferences, and such bureaucratic outfits as the League of Nations and the United Nations. Plenipotentiaries, office clerks, and experts make a poor show in fighting ideologies. The spirit of conquest cannot be smothered by red tape. What is needed is a radical change in ideologies and economic policies. * * * Modern civilization is the product of *laissez faire.* It cannot be preserved under the ideology of government omnipotence. Statolatry owes much to the doctrine of Hegel. However, one may pass over many of Hegel's inexcusable faults, for Hegel also coined the phrase "the futility of victory" (*Die Ohmacht des Sieges*). To defeat the aggressor is not enough to make peace durable. The main thing is to discard the ideology that generates war. — Ludwig Von Mises in *Human Action;* Yale University Press

God in the United States

If church membership and attendance were proof of virtue, then the United States of America would rapidly be approaching sainthood. Of her one hundred and fifty million citizens, almost eighty-two million are members of some organized religious group. * * * Financially, the churches have never been so rich. Their boisterous vigor has filled visiting British bishops with awe and wonder. There are 26,718,000 Roman Catholics, 15,464,000 variegated Baptists, 10,492,000 Methodists, 5,715,000 Lutherans, 3,349,000 Presbyterians, and 2,160,000 Protestant Episcopalians. In addition there are the members of 236 other miscellaneous bodies, each with its own interpretation of the Christian message. The United States has 265,583 churches to 78,974 cinemas. And Hollywood has failed to publicize a discovery that today more people go to church than to cinemas.

Perhaps it was unconscious salesmanship that made leaders of many American churches decide that the old

fire and brimstone theology must either be abolished altogether, or served with treacle. They must have sensed that if their churches were to flourish and prosper, God must be Americanized, in the same way that he was Italianized in the art of Mediaeval Italy.

In 1925 an advertising executive, Bruce Barton, wrote the best-seller *The Man Nobody Knows*, re-introducing Jesus as the kind of person who would be an ideal companion or speaker at a supper of Rotarians or Kiwanians. Barton's Jesus was the business man's friend and mentor who was typically a staidly American, although born many generations before Columbus. Since *The Man Nobody Knows* was published, scores of other authors have in similar works made him familiar to all. Of course numerous scholarly and earnest writers such as Reinhold Niebuhr and Bernard Iddings Bell have continued to insist that Christianity is a stern, uncompromising business. But their books have been lost under an avalanche of other books that stress the easy-going modern American Jesus. These have been crowned by the colloquial twaddle of the Roman Catholic Fulton Oursler, widely syndicated amid the praise of scores of priests and ministers. Thus have Americans blithely created God in their own image.

The effect of this movement has been for too many churches, both Protestant and Catholic, to place more stress upon material values than spiritual values. They have become mainly social clubs, with few opportunities for meditation, self-examination and thought. The mood of the average service bubbles with the heartiness of what has been called "muscular Christianity." Too many sermons are intellectually sterile, ignoring problems of theology, philosophy and ethics for cheery chit-chat upon God's friendship for his people, with special reference to the blessings that he allegedly showers upon the United States. So much is said about what God is doing for humanity, with too few suggestions what humanity might do for him.

The Gospels, Epistles and Early Fathers stressed the self-sacrifice entailed in the Christian life. Contemporary American churchology would reduce such disagreeable disciplines to a minimum. Rather does it teach that the comfortable, self-satisfied mode of life of the average pleasure-seeking American is acceptable, and that his civilization is the best of all possible worlds. That is why so many people see their public worship not only as a symbol of respectability, but also as a guarantee of a visaed passport to the perpetuation of their American way of life in a beneficient eternity.

* * *

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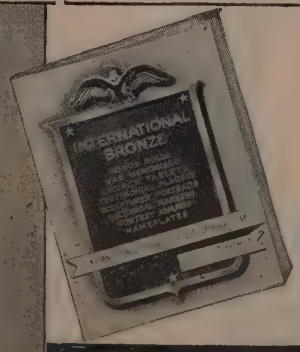

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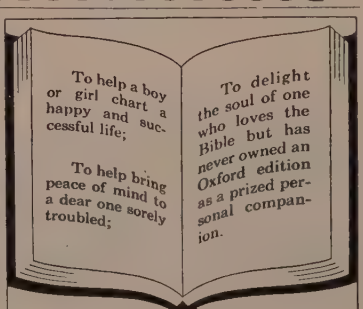

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gational suppers and breakfasts, meetings, dances, debates, sports and games. The success of a church is measured not only by its membership but also by its bricks. Thus members give their alms in the happy knowledge that a big proportion will return to bless them in the pleasant club and social life inside their own church buildings. Too often must priests and ministers divert much attention from the cure of souls to the liquidation of mortgages. * * * Without losing its comfortable spiritual and material enmities the Roman Catholic Church has become a Society for the Execration of Soviet Russia. With the Stars and Stripes in one hand and the Cross in the other, she calls upon the nation to rally against Stalin, the modern anti-Christ and against his conspirators in this country. The hungry seeker after the Bread of Truth who visits a Roman Catholic Church is more than likely to receive instead an anti-Communist tract. * * *Protestant leaders, while occasionally slapping Communism, are far more interested and awed by the potentialities of science. But instead of slapping science, they are embracing it. * * * To millions of Americans the men who move among the test tubes, cyclotrons and microscopes form the modern priesthood. It would seem that God has created the world as a kind of super-Rockefeller Research Foundation, where disciples arrayed in white raiment would, under his encouraging eye, bring Heaven to earth by harnessing atoms and things.

The observer of organized religion in America is dazzled by statistics of its membership, wealth and buildings. He is surprised that the path of confessed Christians should have, through their churches been made so smooth and pleasant. He is impressed by the genius of priests and ministers to keep their institutions materially strong by compromise and adaptation. But he wonders whether many American churches are not, in their zeal for worldly success, hushing the voice of the Galilean whose teachings were so simple, yet so uncompromising and so hard. * * * Perhaps America's institutional religion in its present form is better than none.—John Walters in *Public Opinion;* London

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(Turn to page 55)

Mrs. Engel

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The Profile of a Hymn*

A New Approach to the Selection of Music for the Church School

by Joyce Engel†

AT first glance a hymn appears to have only a full face. This is best explained by a simple definition of the purpose of the hymn as given by one of our eminent theologians to the effect that Sunday school hymn singing is for the purpose of creating a spirit of reverence and devotion; inducing an attitude of worship and inspiring deeper religious emotion.

These three points are true but in addition there is the *profile* of a hymn —its general outline and shape, its silhouette, and its shadow projected farther than the current or immediate future worship service. For hymns as first learned continue to exert influence in later life on the heart and imbed spiritual truth. This is merely the psychological law of conditioned reflex as applied to religious music.

In other words—the full face of a hymn can be seen at the time of learning, but as time goes on, even though the exact memory of words and notes are not as clear, yet the general outline or *profile* or silhouette is retained.

In regard to this learning, we know the basis of all learning consists of tissue which is plastic enough to be affected by changes impressed upon it and able to keep a record of such influence. For instance, the amoeba which is a one-celled animal and the lowest form of life, possesses no sense organs, but can react to environment stimuli. However, this response is not under the control of a nervous system and since the amoeba has none, it cannot store up its experiences for future reference as can man, a higher form of life. Thus the amoeba cannot form habits, having only instincts. And the two general bases for action are instinct and habits although often difficult to separate in adult man. For instance, it is instinct that says we are hungry, but it is habit that says whether we eat breakfast or lunch and to a great extent determine the choice of food.

It is this superstructure of habits and their psychological effect in relation to the singing of hymns in our Sunday schools we want to study. Music, being one of the least visible producers of human thought, is yet one of the most effective. We know the part our national anthem and other patriotic songs have played in history. You can demonstrate this effect to yourself by singing "America," then "My Old Kentucky Home" and then "Holy, Holy, Holy." How did your mental or "felt" pictures flashing on your mind-screen compare with the emotions aroused? For to the melody of a song are attached the emotions which you felt when you first learned it. You may not remember the exact incident, but the emotion felt will be rearoused. This is simply a conditioned reflex.

We, as Sunday school teachers and leaders are concerned with this rearousal of specific stimuli, so that our children's reflexes be conditioned to react favorably and beneficially to hymn stimuli. If we can hold the child's interest in a lacework of melody and are able to enhance that young personality with Christian thinking, clothed with definite religious significance, the child will be helped through many

*The profile being the projection of conditions under which the hymn is learned to be resurrected in memory when heard later. Thus it will strengthen faith by a fuller expression of personal praise and prayer.

†Mrs. Engel may be addressed at R 2, Georgetown, Texas.

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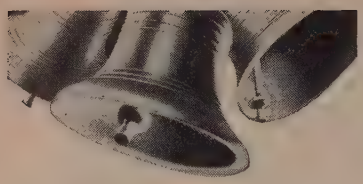

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trying incidents in later life, given hope, and faith strengthened during these hours.

This brings us to a realization of the way in which we as teachers may utilize music in the interest of Christian living, not only now in the life of the child, but also later on in the memory of the adult. It has been said, "Let us have more singing children so that we have fewer sinning youths."

We have the opportunity to condition children's reflexes to unselfishness, love and Christian living when we present certain songs to them until eventually the music itself will suggest those same attitudes. By stimulating a child's desire to lofty aims at the same time he hears certain music, and continuing to do this on several occasons, the music will finally help him to think and act accordingly although we are no longer present.

Music stimulates memory, and energy is released under the revived emotions. This energy can be directed into dynamic Christian action when the revived emotions are caused by a memory which is placed in a devotional setting. It is therefore possible for the Sunday school teachers of a church to favorably condition their students musical memory to the music of their church, to bear fruit now as well as later.

We can thus see the great responsibility that is ours and the need for exercising prayerful care in selecting hymns. Three requisites may well be kept in mind: 1. Music adapted to the child's capacity; 2. Music that is worthy and interesting; and 3. Words within the child's understanding and interest. Hymns with words above the singer's knowledge of meaning are slower in molding the desired pattern of thought.

So when selecting Sunday school hymns an important factor to consider is the psychological law of conditioned reflex and the power of music in exerting this conditioning to achieve the *profile of a hymn.*

Blood Kin

Oh blood is blood and a man's a man,
An' we are all kith an' kin;
Each race is but a contending clan,
An' our difference is only our skin.

The Great "First Cause" who drew the plan,
An' who fashioned our mortal clay,
Hath suited Himself in His work of man,
An' hath left us nothing to say.

Nor should God's rose in His garden fair,
Complain of the lily's hue;
For the Lord God painted an' planted them both,
An' He sends them the selfsame dew.

You're as black or as white as He'd have you be,
An' it's all in accord with His plan;
For they stressed not the hue, did the Trinity,
When they counseled and fashioned a man.

So blood is blood an' a man's man,
An' all we His children are kin,

So vain is our boasting of breeding
and birth
For our difference is only our skin.
Philip Louille Pryor

The Master Paints

The Master paints in light and shade
On every landscape He has made —
The shadows flung beneath the tree,
Dun clouds that hang above the sea,
And dim, cool depths of forest glade.

He fashions exquisite brocade
Of flowers and grasses, leaf and blade;
With strokes of light and dark degree,
The Master paints.

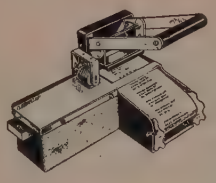
And life, with sorrow underlaid,
In regal state or masquerade,
Sits for a portrait;—still the key
To highlights standing bold and free
Are dark spots. With hand unstayed
The Master paints.

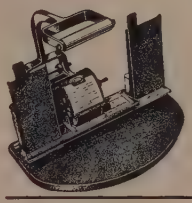
— Stella Curry Sawyer
Jacksonville, Florida

Bookish Brevities

(From page 52)

Jesus—the poetry from Anglo-Saxon times to Gerald Manley Hopkins and Hilaire Belloc and poets now living. Here are literary treasures, drawn from many and widely scattered sources. The footnotes, though used sparingly, are of particular interest to the student of history and exegesis. This is true even in spite of so dogmatic a statement (p. 129) as "Mary had no children other than Our Lord." The book is divided into three general sections: Anticipation, From the Annunciation to the Assumption, and All Generations Call Her Blessed. Aside from its permanent value, *The Mary Book* will prove quite suggestive, homiletically, during the Advent and Christmas season (Sheed and Ward; $4) * * * With her usual versatility Margaret T. Applegarth gives us twenty-eight complete worship services "to be used by church workers" in *Right Here Right Now!* The author is a creative writer with a sense for both the beautiful and the vital. To employ these services, adequately prepared and conducted, would bring new vision and a greatly deepened loyalty to the members of any Christian congregation (Harper and Brothers; $2.75) * * * *The Legacy of Gabriel Martel*, by Marie I. Nowinson, is a novel which reveals painstaking preparation and very careful writing. Mrs. Nowinson, choosing a lawyer for her central character, spent two years studying law to get background and atmosphere. The book has been awarded the $10,000 Christopher Award for Fiction. It presents a vindication of professional integrity and idealism and will lend itself in fine fashion for pulpit review (Appleton-Century-Crofts; $3).





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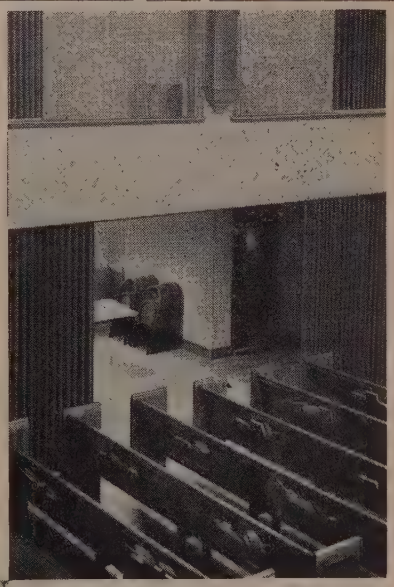

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Insurance Is Fascinating

Ministers Life and Casualty Union Passed a Half Century

ONE of the most mysterious things in the world to the uninitiate is insurance. And just as all mysterious things exert a fascination on those who know little or nothing about them, I was fascinated when I heard about the amazing growth of one of the U.S.A.'s big insurance companies for ministers, the Ministers Life and Casualty Union. Ministers Life and Casualty Union is a cooperative enterprise of ministers, helping them to share one another's burdens and protecting their families to the nth degree. Partially because this is the 50th anniversary year of Ministers Life, it made a most interesting study because its growth closely paralleled some of the most exciting and crucial years of our history as a nation.

In the year in which McKinley was assassinated and succeeded by Theodore Roosevelt, when Dr. Leonard Wood and his men were working on yellow fever control, the Ministers Life and Casualty Union was founded in Minneapolis. There were less than 40 casualty companies in the country at the time and the Union paid out $989.68 the first year. And, while Orville and Wilbur Wright were trying to fly at Kitty Hawk, while Russia and Japan fought, San Francisco had its first earthquake, Marconi talked across the Atlantic, Carrie Nation was in the news, the North Pole was discovered and Taft became President, the Ministers Life grew. In only ten years, the income of the company was up 800% and in addition to ministers, Y.M.C.A. secretaries and seminary students were made eligible for partnership in this great enterprise.

In the next decade, many momentous things happened. The South Pole was discovered, China became a republic, the Titanic sank, Wilson was elected, the Panama Canal was opened and World War I began. It is interesting to note that in 1912 horses were almost as dangerous as automobiles. They caused ten per cent of all accidents, while autos accounted for eleven per cent. Time moved on and the Lusitania was torpedoed in 1915—the same year the first electric phonograph was put on the market; John McCormack was probably the world's best known singer. Submarines and airplanes were first used as war weapons; the Soviet Republic was born; finally armistice in 1918. That same year Ministers Life admitted to membership professors and instructors in religious schools of collegiate level. In its printed material of that year the Union commented on "the great risk which has arisen through the common use of automobiles." The next year Ministers Life assets topped $100,000 and 15,000 policies were in force. That was the year of the League of Nations; of the first flight across the Atlantic and another ten years was almost over.

1921 brought the first Fascists in Italy, famine in China and Russia, Harding as President. Radio was coming into common usage, and Ghandi suffered his first imprisonment. Ministers Life changed its by-laws to permit the issuing of life contracts. Calvin Coolidge became President; there was the Teapot Dome scandal. Across the world, Stalin succeeded Lenin. In 1925 Ministers Life paid its first dividend on life insurance contracts; this is still a yearly practice. This was the period of Babe Ruth's capture of the public fancy; the year, also, that Chiang Kai Shek took power in China. Shortly afterward Hirohito was crowned emperor of Japan, television was demonstrated, Lindbergh made his historic flight. Ministers Life offered the permanent total disability benefit this year. It is still issued. People started reading about the Graf Zeppelin about this time and Hoover became President. The stock market crashed. Ministers Life was untouched by this tragic collapse that threatened and ruined so many companies of all kinds. In 1930, the Union had 40,000 policies in force.

1931 found a Family Income plan added to the Life policies of the Union; that year Japan seized Manchuria. Remember the Bonus march to Washington in 1932 and remember reading about a man named Hitler? He became dictator in 1933. Franklin Roosevelt became President, there was a bank holiday and the assets of the Union topped one million dollars for the first time. Headline followed headline. The Philippines got their independence, the Dionne quintuplets were born, Social Security was born, too, trans-Pacific air service was inaugurated. Eggs sold for 13 cents a dozen, ham for 19 cents a pound, steak for 12½ cents a pound! The Union opened up an office in Toronto, Canada, in 1935. And still history rushed on.

The ship "Queen Mary" was launched, Edward VIII abdicated. 1938 found the Union's assets over two million dollars. Czechoslovakia was seized by Hitler. World War II became an actuality.

1940 was the year that the Union paid its first Permanent Disability dividend. Probably the first in the history of insurance. The mighty atom appeared on the horizon. Japan attacked Pearl Harbor. Bataan, Corregidor, Midway followed. Bombings, air raids, rationing. Europe was invaded. Ministers Life had over seventeen million dollars worth of life insurance in force. 1945. Franklin Roosevelt was succeeded by Harry Truman. The first atom bomb fell. The war was over. Scientific discoveries followed one after the other. Truman tripped the pollsters. Shadows of World War III become apparent. 1949 and the Union had eight million dollars in assets. We found ourselves at the half-century mark.

Suddenly, in the light of so much history, so close history, the story of a great life insurance company begins to take on more meaning. Think of the lives protected from worry in those 50 years—thousands of them, young men, older men, and their wives and children. The largest and fastest growing organization of ministers in the world stands for the completion of a dream. Probably much more than the dream that W. P. Hobart had in 1900 when he founded the Union; a dream which continues to grow and grow. No one who has lived through all or part of the past fifty years can begin to guess what lies ahead—for the world, for the country, for each individual. But it is safe to say that for those who are wisely and well protected financially by great beneficial organizations such as Ministers Life and Casualty, those years to come will be free from financial worry and its burdens of time and spirit.

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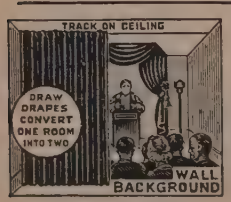

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Christmas Flood Lighting

(From page 8)

Others donated materials or furnished them at cost. Volunteers, including the minister, dug the ditches for the wires and poles that were to hold the lights. The entire cost to the church including automatic time switches was thirty-five dollars. Members of the standing committee of the church offered to pay lighting costs for a month so that the expense of lighting was defrayed for the first year.

The service of rededication of the steeple was held November 20, 1949. The climax of the service came when the floodlights were turned on for the first time, and the congregation led by the choir burst forth with the doxology. The lights have been on every evening since the dedication from dusk until 10:30. The lighted church points our lives toward God, it directs our thoughts out toward humanity, and it inspires to nobler living all who pass this way.

A Christmas Call to Service

(From page 27)

hold the man—Behold your God. "For God who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The light is shining in our hearts tonight. For surely at this season there is a joy, an expectancy, a lilt — a light shining in our hearts. Even the most dour breaks forth with "Merry Christmas" and smiles at this time of the year if at no other. In the man Jesus we see God in his glory — God the Father loving with an everlasting love, seeking man that upon him He may bestow the blessing of His love, and grant him His peace.

The Wise men brought their treasures, but the wealth of the gold and frankincense and myrrh is insignificant compared to the treasure granted unto us by God. But that treasure is not ours to keep but ours to share. Indeed, we can only have it through sharing. That, too, has been symbolized in our service this evening. For the Light we have in Christ was committed first unto the Apostles. Then in widening circles we have the seventy, and then reaching out from that to the many who through all the centuries have been handed the torch of the gospel and have passed it on from generation to generation until now we have that treasure and have also the responsibility of letting our light so shine before men that they may glorify God. In the words of Paul, we have this treasure "in earthen vessels." We are human; human frailty is a part of us. We have

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our troubles. We are perplexed. Too often we are not persecuted as we might be if we were true to the faith which has been committed to us. We are faced with the example of men like Paul. It was the latter who said, "Wherever I go, I am being killed in the body as Jesus was, so that the life of Jesus may come out in my body: every day of my life I am being given over to death for Jesus' sake, so that the life of Jesus may come out within my mortal flesh." How easy it is for us to sing the carols of Christmas and then forget them. How difficult it is for us to remember that we have an obligation as disciples of the Christ—an obligation to witness for Him by life and by word. We must be ever on the alert against our human frailties that we do not let them interfere with our commission to carry high the light of the Gospel in our own lives and into the lives of others.

"For all things are of God, who hath reconciled us to himself by Jesus Christ." In the self-giving of Jesus we see the self-utterance of God. In the memorable months of ministry in Galilee and Jerusalem we are permitted to hear more than a whisper of God, to see more than the edges of his ways. In the clarion call to the Kingdom we are listening to the declared purpose of God Almighty that from out of the welter of society and the tangle of conflicting nationalisms God is bringing about a new creation, building a spiritual temple of the souls of men in which He will make His Presence feared and loved. In the Beatitudes and parables we gain glimpses of His standards and His ways, His estimates and His judgments. In the Cross we behold the hand of Christ reaching down to clasp the hand of man, that man may be drawn closer to the Eternal Father. That is what we mean by God reconciling us to himself by Jesus Christ.

"And God hath given to us the ministry of reconciliation. . . . We are ambassadors for Christ." There it is—our commission. We are ambassadors! In Bulwer-Lytton's *The Last Days of Pompeii* there is an example of what this means. Glaucus, falsely charged with the crime of murder, was condemned to fight with a lion in the arena. He was led to the revolving door under the temple of Jupiter, and through the narrow opening thrust into the dungeon. A pitcher of water and a loaf of bread were placed before him; the door closed, and he was left in darkness.

As the handsome young Athenian, suddenly thrust down to the lowest abyss of ignominy and horror, realized his plight, the bitterness of his soul gave vent to a groan of anguish. With that, a voice from the recess of the darkness answered his groan: "Who is my companion in this awful hour? Athenian Glaucus, is it thou?"

The speaker was Olynthus, only yesterday converted to Christianity and now condemned as an atheist to fight with a tiger.

Now near to death, the Christian exgladiator and prize fighter crept in the darkness to the side of the cultivated Greek pagan and hurried to tell him of his Christian faith: how his God was with him in the dungeon, how God's smile penetrated the darkness, and how on the eve of death his heart whispered of immortality and earth receded from him to bring his weary soul nearer to heaven. "And there as oft in the early ages of the Christian creed, it was in the darkness of the dungeon, and over the approach of death, that the dawning Gospel shed its soft rays."

If we as Christians believed as we say we believe in Jesus Christ, if we as Christians believed as we say we believe that a man's life in the world to come depends upon his life here in this world, we would give men no rest, we would be at them day and night, urging them and entreating them to become men of faith that they might inherit eternal life.

We are ambassadors — sent by the King to proclaim good news to His world. To us is committed the glorious opportunity of proclaiming the Gospel to our friends, to our community, to our nation and to our world.

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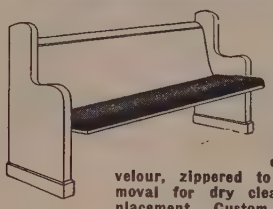

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AN HOUR WITH GOOD BOOKS

Education

The Blind Spot in American Education by Clyde Lemont Hay. The Macmillan Company. 110 pages. $2.00.

In the face of our present religious illiteracy, together with our increasing delinquency and moral degeneration here in America, the church has been constantly on the defensive. "We do our best," says the churchmen, "but the people just will not listen." Now comes this little book by Dr. Hay which presents another side to the situation. "The teaching of religion and righteousness," he says in effect, "is not alone the duty of the church. Religion is not only the way of personal salvation, it is basic to our cultural and national civilization. As such, religion belongs in the curriculum of the public school." The thesis of this book is that our moral breakdown here in America is due as much to the complete secularization of our public schools as to the ineffectiveness of the church. The net result of the book is that the author puts the problem where, in part, it belongs: squarely before the public school.

The author devotes several pages to the signs of moral weakness in our present day: religious illiteracy, war, liquor, divorce, juvenile delinquency and secularism. He also gives a good, though brief, historical analysis of the relations between church and state. He discusses at some length the celebrated Champaign, Illinois case, which has brought this matter of religion and public education so much to our attention.

To those who are interested in this vital problem, the question immediately arises: "Does the author offer a practical solution?" He does, although, to this reviewer, the solution is not one that will receive the support of evangelical Christians. The author believes a broad, general religious training can be worked out, which will be in harmony with the beliefs of Protestants, Catholics, and Jews. He even goes so far as to list the specific points of agreements that could serve as the basis for the training.

This treatment of religion as largely utilitarian, with emphasis only on goodness and citizenship would omit, of course, the whole matter of salvation. Whether this would make the churches' task harder or simpler, it is difficult to know. Perhaps it deserves a try before being too largely condemned. Such an attempt, however, to find a basic religion might raise more questions than it answers.

The reviewer feels that the real answer still lies in the blending of religious teaching with the present

(Turn to next page)

OF THE MAKING OF BOOKS

A Little Man in Black

By William R. Barbour

For nearly 100 years the Fleming H. Revell Publishing Company has published religious books. Through its offices have walked the men and women who have led Christian thought, directed the program of the expanding church, and preached the Christian Gospel. William R. Barbour, now president of this company, has spent his adult living in the offices of this company. He will bring us month by month, from the past and present, pen sketches of these people.

AT Princeton Theological Seminary on July 17, 1950, Dr. Toyohiko Kagawa began his five-month's itinerary which will carry him to the West Coast.

As he faced the crowded chapel where ministers from every state and from several foreign countries were gathered for the two-week's Institute, he seemed very frail. His eyes still troubled him, and he used a small magnifying glass as he read a few verses from the Bible.

He is, however, determined and eager to complete his strenuous trip and carry his message of the love of God to his country. His unpressed black suit, black shoes, and his still black hair, seemed to be typical of his serious sermon. He preached a sermon, and not a casual discussion of the Korean War. Such current matters were covered by his answers to many questions as he sat on a bench under a maple tree on the campus later in the afternoon. He listens carefully to questions and replies briefly, but with conviction, showing an amazing knowledge of current conditions in Asia, Europe, and in this country.

Our first contact with Dr. Kagawa was in 1931, at which time we published his *New Life Through God.* We found him then, as he is now, a remarkably well-informed Japanese evangelist who, like St. Paul, has definite goals. No one who has heard Dr. Kagawa speak or has met him will doubt his Christian character, but he does not use some of the familiar phrases in presenting his message. Although hampered physically, he shows grit and courage to complete his work.

At present he is happy beyond his "wildest dreams" to be able to remind his hearers that, according to the new Japanese constitution, Japan is no longer a military and naval power, but spends a much larger proportion of her funds on education than before World War II.

He has just visited several countries in Europe. After such a busy itinerary, we wondered whether he would recognize us in the group at Princeton, where formerly he was a student. He did so, and met us on the same friendly basis, just as though our conversation several years ago had been uninterrupted. Wilbur H. Davies, our vice president, was his travelling companion on his last American tour. Dr. Kagawa, in sending his best wishes to Mr. Davies, asked whether he still smiles. (He does.)

Dr. Kagawa has been guarded by the Japanese police, imprisoned by the police, and watched by the police, during and after World War II. For a time, he hid in the mountains. He is the son of a well-to-do family, and at the age of nine, went to a Buddhist monastery. He joined a Bible class in order to learn English and was fortunate to meet Dr. Myers, an American missionary who took him into his own home. Dr. Kagawa has written many books, both in prose and poetry, and has lived in the slums in great poverty.

Today in Japan, thousands pay to hear him preach, and his earnest hope is that on this American tour he will be able to secure funds to build small chapels for his meetings throughout Japan, to avoid renting halls for his meetings.

For years he has been interested in the co-operative movement in Japan, which now has about two million members.

Conflicting reports about him reached this country during World War II. After all his experiences, he remains a recognized Christian leader, modest and well-informed.

Book Reviews

(From page 60)

"secular" courses offered in our public schools. Thus, any study of literature would, perforce, include the Psalms and other appropriate portions of Scripture. Music would include good sacred music. History would include a study of church history. Sociology and related courses would include teachings on races, religions, and the brotherhood of man. The possibilities are infinite. Such a method of discipline and such a line of approach is slower than what the author offers, but it does escape the danger of drawing a line between the sacred and the secular, which makes so much of our religious teaching ineffective today. Once we make religion a part of the warp and woof of life itself, we have attained a much-longed-for objective.

The book, on the whole, is an excellent source book for all who are interested in this problem. In fact, those who are not interested ought to read it, too, for it will make them interested. Ministers especially need to be more aware of the ramifications of this issue and of what is involved. We need more sermons on this subject. Here is a book that offers a fine background for further study, and for intensive sermonizing.

The quotations are numerous and to the point. There is a good statistical summary. Best of all, there is an extensive bibliography.

Dr. Hay is well qualified to write this book. He is a Methodist-Episcopal minister (now retired), with a record of twenty years in the pastorate and seventeen years on the headquarters staff of the Sunday School Department of the Methodist-Episcopal Church.

G. R. J.

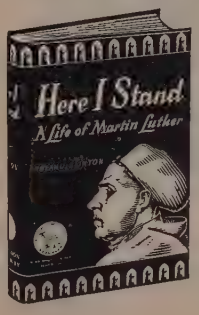
The Mind's Adventure by Howard Lowry. Westminster Press. $2.50.

The Mind's Adventure is an exciting intellectual experience for the reader. President Lowry of the College of Wooster can be observed attempting with valor an impressively difficult task. He wanted to think through the questions "Can a liberal education make room for religion? Can education be truly liberal without religion?" To cope with the project, he made use of two admirable techniques.

He summoned a magnificent committee of excellent varied minds in the field, and talked with them for days. He does not hold them responsible for his conclusions, but he acknowledges handsomely his obligation for their help. Then he assembled a whole bookfull of compelling quotes from scholars, ancient and modern, and wove them into his argument, indexing the sources by numbered references in a careful appendix, without interfering with the free flow of his thought.

The book, however, is unique not for any mere devices, but because of a sense of urgent reality President Lowry is trying to face. Here is not a man who has said to himself, "Go to, now, I must write a book. Would not this be a good subject?" Instead he has said, "I have been summoned after years as a teacher of English to manage a college, dear to me through the years since my undergraduate days, now to be the scene of my life's work. How can I prepare myself to do it?"

HERE I STAND



A Life of Martin Luther

By ROLAND H. BAINTON

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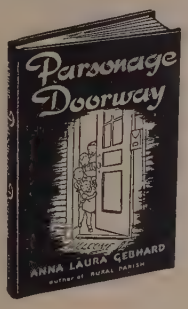


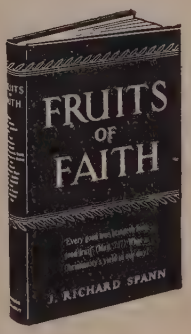
By ANNA LAURA GEBHARD

Illustrated by Janet Smalley

This heartwarming, thoroughly human story of life in a small-town parsonage has all the delightful humor which charmed the readers of *Rural Parish!* The bride of the earlier book is the mother here, and her four small children are as enchanting a crew as ever tumbled through the pages of a book. Here are the many joys and little sorrows that come to every family, seen through the eyes of a mother with a sense of humor and a sense of God. $1.75

FRUITS OF FAITH

By Emile Cailliet, Kermit Eby, Nels F. S. Ferre, Georgia Harkness, Costen J. Harrell, Arthur Wentworth Hewitt, Edward T. Ramsdell, Miriam Van Waters, Carroll A. Wise, *et al.* Edited by J. Richard Spann.



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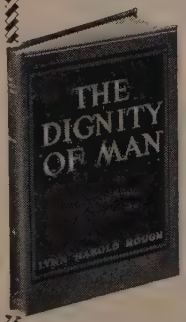
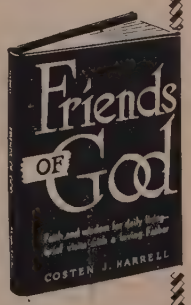


THE DIGNITY OF MAN

By LYNN HAROLD HOUGH. "The Christian humanism of which Dr. Hough is both an eloquent exponent and a shining example here finds expression. . . . Deals with man's central problem in terms of its timeless and universal character. . . . A logically linked sequence of sound thinking."—*Christian Century.* $1.75



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The College of Wooster granted him time off, his academic assistants and secretaries carried the load of his work, while he talked, and read, and listened and thought. Now he is splendidly ready, as this book amply demonstrates. Now the reader can have the satisfaction of watching to see what he does about his hard-won ideas.

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B. C. C.

The Community and Christian Education by Tilford T. Swearingen. The Bethany Press. 159 pages. $2.00.

In this volume the minister of the Oak Park Christian Church, Kansas City, Missouri, presents an expanded report of the findings of the Conference on the Community and Christian Education, held at Columbus, Ohio, December 1947, of which he served as the executive director.

It is his deep conviction that one cannot be a Christian and a lawyer, a Christian and a teacher, a Christian and a politician, but rather he must be a Christian lawyer, a Christian teacher, a Christian politician. In short what affects human life is the concern of religion. This volume emphasizes: (1) The importance of the community as an educator, a determining force in what people become; (2) The responsibility of the church, because of its very nature, to oppose whatever forces hinder the fullest development of the abundant life which Jesus came to bring; (3) The ways by which the forces of Christian education can affect the community. The desirable community characteristics are catalogued. The church's concern for the community is rooted in (a) the nature of personality, (b) the structure of social relationships, (c) the nature of God, (d) the application of the Christian ethic to life, (e) the nature and mission of the church itself. The responsibility of the community is set forth.

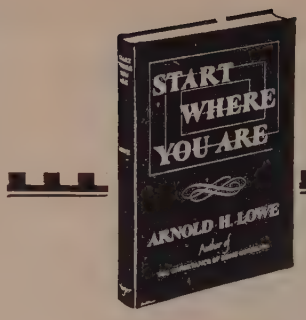
"It is not enough to tell people to be as good as they can be in a bad situation. Sin is becoming more and more a social or community matter. The community is to blame when a boy goes wrong." Bridges to understanding are listed as follows: the public school; youth character-building agencies, labor-management organizations, church and neighborhood institutional homes; health, welfare and social agencies; agencies concerned with Christian family life; professional and business organizations; informal study, fellowship and service groups; organizations concerned with inter-racial understanding; organizations concerned with interfaith cooperation and world peace.

The church must maintain an interest in and concern for persons who are affected by the community. The church must supply the community with capable and consecrated leaders. The church must create social conscience and contribute vitally to the community's social redemption.

One chapter presents the idea of community conferences, presents plans and objectives, leadership, who should be invited to participate, and how the program should be planned. The survey of the community for the destructive and constructive forces should be made and then the author lists the outcomes to be expected.

This is a very helpful, constructive book, and might well be used by the church as a basis for a more thorough understanding of the community, and how to proceed for community betterment.

L. N. L.



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Biography

Here I Stand: A Life of Martin Luther by Roland Bainton. Abingdon-Cokesbury Press. 422 pages. $4.75.

The author of this volume, who is Titus Street, professor of ecclesiastical history at Yale Divinity School, is well known to all students of Christian history. His book *The Church of Our Fathers* has become a classic. This volume, which is the Abingdon-Cokesbury award, will likewise be the definitive biography of Luther.

This book will become the most important biography of the great leader of the Reformation because Dr. Bainton has used his sources of scholarship to the uttermost. A glance at his eight pages of sources will only partially show the extent of his sources. The style of writing is dramatic yet sound. It begins "on a sultry day in July of the year 1505 a lonely traveler was trudging over a parched road on the outskirts of the Saxon village of Stotternheim." The reader immediately feels that he is a part of a conversation with the author about an important leader in Christendom. Dr. Bainton is not content as some present-day biographers seem to be with what is called an "objective biography." He has a philosophy of religion and he clearly makes it known through his interpretation of Martin Luther. Moreover, the author has made his biography of great value with the inclusion of many woodcuts and illustrations which he has found through his many years study of his subject in Europe.

In addition to an excellent bibliography there is a long list of references—some twelve pages of fine print—to the major statements in his text. The index is very inclusive. This book is a significant contribution to Protestantism. It will give a new religious spirit to our Christian faith.

W. L. L.

HOW LOVE GROWS IN MARRIAGE

By LELAND FOSTER WOOD

A well-thought-out book on marriage which presents the problems in adjustment faced by so many young married couples today. The author, Secretary of the Commission of Marriage and the Home of the Federal Council of Churches, writes on the basic theme that mature love is a deeply spiritual quality that increases and deepens with time, and that to acquire that love, couples must constantly work towards greater understanding, increasing appreciation of each other's qualities, and growing respect and affection.

Throughout the book he presents case histories of families whose marriages were threatened by misunderstanding and lack of proper adjustment, and parallels these with cases of people who overcame their difficulties satisfactorily. His constant emphasis is that a safe and happy marriage is the one based on deeply rooted religious faith. **$2.50**

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By MORRIS GOLDSTEIN

A complete and accurate record of the references made to Jesus in Jewish tradition, beginning with those in the Talmud and continuing for 18 centuries. This record makes accessible the Jewish traditions regarding Jesus—his birth, miracles, teachings, death and resurrection, and the documentary evidence touching upon the theological debate as to whether Jesus ever lived as an actual person. Dr. Goldstein has gone back to the earliest possible references in the Talmud in his effort to discover why the main stream of Judaism flowed on without Jesus, even though "Jesus was not a Christian; he was a Jew." He has pointed out the references which he feels are authentic, those which he feels are not authentic, indirect allusions to Jesus, and a summary of what light these references shed on the Jewish attitude and thought about Jesus.

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THE MACMILLAN COMPANY **60 Fifth Avenue, New York 11, N. Y.**

Doctors Courageous by Edward H. Hume, M. D. Harper & Brothers. 297 pages. $3.50.

Dr. Hume, long a missionary doctor himself, tells some 120 stories about missionary doctors, some brief, some quite full, that illustrate the fascinating work of these men and women in the foreign field. For a preacher such a volume nearly always creates a touch of envy, for in such tales concrete results of one's labor for Christ can usually be seen quickly. Yet few parish ministers work as hard or undergo quite so many hardships as these men.

Dividing his study into four sections, one each for Africa, India and Pakistan, the Near and Middle East, and China, Dr. Hume begins with David Livingstone in Africa, pioneer of medicine to a vast unknown land, and ends with a statement from P. B. King, Director-General of the Chinese National Health Administration.

In no sense a biographical study, it yet deals with men and women through whose personalities healing came to Africa and the Orient. Its total impact is one of gratitude for what has been done through the spiritual as well as physical gifts of these doctors, both "foreigners" and "nationals," in the name of Christ.

H. W. F.

These Sought a Country by Kenneth Scott Latourette. Harper & Brothers. 156 pages. $1.75.

The author of this little volume needs no introduction to readers of *Church Management*. Dr. Latourette, who has been for many years Sterling Professor of Missions at Yale University, knows the mission field better than anyone else in this country. These pages contain the Tipple Lectures delivered at Drew University in 1950.

Five chapters consist of brief and clear pictures of five missionaries. There is William Carey who was the inspired scholar who sought India. Samuel John Mills sought countries to "the remotest corner of this ruined world." Hudson Taylor went to seek the lost of China. Timothy Richard, too, went to China where he traveled to all parts of that country. Finally, Joseph Hardy Neesima became a missionary to his own people. His life story is one of great Christian heroism. The last chapter is a summary observation of Dr. Latourette upon the experiences of these five men.

This study is of importance to those who view missions as a necessary part of the Christian movement. The author shows the manner in which these men found God and served Him. He illustrates the importance of having a sense of mission for their work. While some readers would have selected here and there another missionary in the portrayal of the Christian movement, nevertheless Dr. Latourette's selection is concentrated on the Asiatic areas which are increasingly becoming places of conflict in modern culture. This book will stand as a monument to high scholarship. A brief bibliography of the five men concludes the volume.

W. L. L.

Saint Athanasius—The Life of Saint Anthony translated by Robert T. Meyer. The Newman Press. 154 pages. $2.50.

Following in the series of *Ancient Christian Writers*, reviewed at length by this reviewer in *Church Management*, Volume 10, translated and annotated by the assistant professor of Comparative Philology at the Catholic University of America, presents a most lucid translation and completely sympathetic interpretation in the commentary-like notes of the life of the third century Saint Anthony, reputed to have begun the monastic system, by the even more distinguished Saint Athanasius, known to most Protestants for his notable service in the creedal controversy of the early fourth century and his magnificent interpretation of the Incarnation. The editing of Fathers Quasten and Plumpe in this series is so well done that variance in style is reduced to a minimum, resulting in a readable yet accurate text with notably clear commentary.

R. W. A.

Preachers and Preaching

Mountains and Mountain Men by Clarence E. McCartney. Abingdon-Cokesbury Press. 188 pages. $2.00.

Here is a book that is inspirational indeed. The busy author has taken time from his preaching to give us a volume of vivid pictures of mountain scenes in both the Old Testament and the New Testament. Mountains have a great influence in the Bible, and this writer has made them stand out in greater significance.

The mountains are described, and the incidents which took place there are explained in a very understanding way. He gives a real word picture in his description of the characters who are connected with these mountains. So plainly does he paint the scenes that one almost feels he is present with these great characters. In describing the characters the author tells how they faced the situations that confronted them, and what decisions they made.

The author is fully capable of writing about these mountain scenes, because he has been on many of them as he traveled the Holy Land. Every person interested in the Bible will find a mine of wealth for study in this book.

A. H. J.

Five Hundred Sketches and Skeletons of Sermons by Jabez Burns. Kregel Publications. 638 pages. $4.50.

Are you looking for some thought provoking helps for the preparation of sermons? Here you may find it. This volume contains sermons that were preached to a London congregation and are the fruit of much study and preparation. These outlines bring to life many things which the ordinary preacher may overlook, and help him to be a more intelligent preacher.

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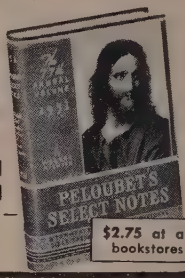

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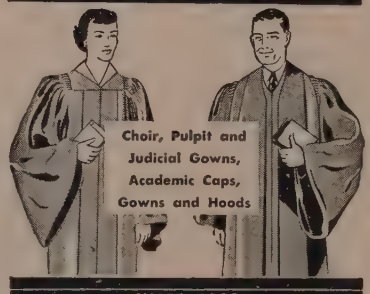
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These skeletons and sketches are not to be considered as crutches for a lazy preacher, but as helps to make him a better expounder of the Word of God. There are outlines, here, to suit most occasions that may arise. The use of this book will stimulate even a very ordinary preacher to do a great work in the pulpit.

The outlines on "Types" furnish a very interesting field for exploration, and give a great fund of material for a series of sermons on Old Testament characters as types of those in the New Testament. The division on "Metaphors" is equally interesting to one who wants to be fresh and different in his preaching. The book would be a valuable acquisition to any preacher's library.

A. H. J.

The Apostolic Preaching and Its Developments by C. H. Dodd. Harper & Brothers. 96 pages. $1.50.

This is a new printing of a book which appeared in this country in 1937 and received high praise from leaders of Christian thought. The author, a famous New Testament scholar, is professor of divinity in the University of Cambridge.

The contents consist of three lectures —The Primitive Preaching, The Gospels, and Paul and John—delivered in 1935 at King's College, London, and an appendix—Eschatology and History—read as a presidential address to the Oxford Society of Historical Theology later that same year. At the close there is a nine-column summary of the chief points in the preachings of the Acts of the Apostles and the Epistles of Paul.

Professor Dodd's main concern is to show that the Apostles were primarily preachers of the Lordship and Resurrection of Christ. Their first concern was to proclaim the message of salvation to unsaved persons. Ethical instruction came afterwards. This, of course, has obvious suggestions for our present-day preaching.

This could not be described as a book with a popular appeal. It is, rather, for thoughtful Christians, especially ministers, and confronts them with essential elements of the Gospel which are the same for every age.

F. F.

The Atoning Life by Henry Sylvester Nash. Harper and Brothers. 112 pages. $1.00.

First published in 1908, this little volume has been chosen as the Presiding Bishop's Book for Lent 1950 by Bishop Sherrill of the Protestant Episcopal Church. While the book may lack appeal for those who desire references to the contemporary scene in their reading, this is a helpful and rewarding study of the meaning of atonement.

The author interprets the atonement as "the price paid by God and man for the right to forgive." It is not merely a divine process, it is also human and springs from the very essence of the creative life. There is a strong emphasis on the kingdom of God in this work. It is here defined as "the consummation of neighborliness." Belief in the kingdom is the distinguishing mark of Christianity. Successive chapters in the book deal with the meaning of freedom, faith, law, pleas-

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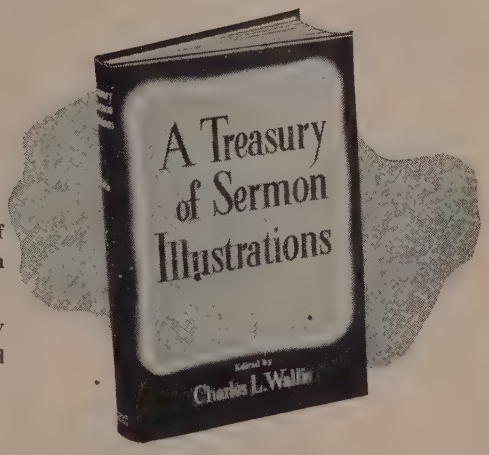

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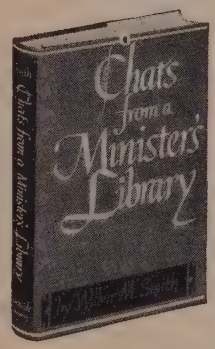

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ure, pain and forgiveness. The author summarizes the debate regarding reality and life as follows: "The whole being and power of God, the innermost being of things, and the uttermost resources of the invisible Universe are pledged to the realization of the kingdom of God." The central message of this study is that the atoning life both can and must be lived.

J. C. P.

For Youth

I Believe by Nevin C. Harner. The Christian Education Press. 127 pages. $1.75.

This is just what the title says, a statement of faith in the language of and in the understanding of youth, which nevertheless does no watering down. Dr. Harner already has prepared guides for youth of one sort or another, but this is the one which youth will treasure.

Considering ten chapters, Jesus, God, Man, and so on, along with the questions of death, suffering, salvation and prayer, Dr. Harner talks as though a group of young people are sitting around him listening.

Written at the urging of a youth leader who recognized the need for a non-technical study of one's faith for high school and college folk, this book meets that purpose superbly. It should have much value in summer conference classes as well as for personal study.

H. W. F.

About Myself by Nevin C. Harner. Christian Education Press. 133 pages. $1.75.

Last year Dr. Harner wrote a most usable book for young people called *I Believe*. Already in many conferences and church groups it is a source book for study out of which is coming an understanding of the beliefs of young people.

This volume does in the field of personal relationships for young people just what the earlier book has done in the field of Christian beliefs. And it is as ably handled too.

It has ten chapters that deal with the personal problems continually arising wherever young people sit down to talk among themselves. Getting Along with Others and Boy Meets Girl will probably be the most popular; but others that treat of one's background, of home relationships, of jobs, of finding a way of life are worth careful reading.

This book will be helpful to youth leaders and to parents, but its major worth is that it should be in the hands of the young people themselves. They will like it, for it is written in their language for them.

H. W. F.

Feed My Lambs by Henry T. Veriesen. Reliance Publishing Company, Green Bay, Wisc. 387 pages. $3.00.

This is a book of devotions, one for each day of the year, and each one page in length. These cover most of the important events of the Old Testament and the New Testament. Many of them are largely the direct words of the Bible. Others present the condensed story or truth. In 1937 the author visited the Holy Land, as well as Italy, Greece and Egypt. This as might be expected adds to the narra-

tive. Then there are also full page pictures of places in these lands which also adds to the book and its usefulness, for frequently there is clarification through a picture of some erroneous conception. For more than forty years the author has been a minister, and this book was written that parents might have guidance in directing their children into the Christian life. The index of the volume classifies the devotions about the great personalities of the Bible. Thus, under the heading of Cain and Abel there appears just one devotion, but under David there are fourteen. There are also prayers for each day of the week. These follow the devotional section of the book. This is a very useful book and although designed for use with children, it certainly is recommended for adults as well.

L. N. L.

Psychotherapy

Psychotherapy and a Christian View of Man by David E. Roberts. Charles Scribner's Sons. 161 pages. $3.00.

Though associate professor of religion and systematic theology at Union Seminary, New York, Dr. Roberts has long been interested in the entire field of psychotherapy. Realizing that there has been no volume that in brief and in non-technical language gives common ground between these two fields of study, he has undertaken in this volume to point out their possible collaboration.

The first three chapters deal largely with psychotherapy, its answer to need, and how it works. Then he studies the development of personal belief, the image of God, moralism, and bondage to sin in relationship to the earlier chapters. In his two chapters on salvation he discusses static views, then dynamic views, as again he relates these two fields. His closing chapter is called "Psychology and Theology," in which he realistically admits that full cooperation between the two is hardly possible; and then only when Christian psychiatrists and doctrinal theologians will come together, the former giving more attention to "the full range of religious living and faith on the part of strong, healthy people," and the latter taking a "more direct part in revitalizing the healing ministry of the Church."

Though it is not technical in verbiage, it is nevertheless difficult reading for the average minister, and more so indeed for the layman. Yet it is a serious attempt to bridge the gap between these fields, a gap ignored by members of both groups too many times.

H. W. F.

Displaced Persons

Es Begann an der Weichsel by Juergen Thorwald. Steingrueben-Verlag, Stuttgart, 1950. 352 pages. DM. 7.80.

The author has made the first comprehensive study of the largest displacement of people in the history of the West, the expulsion of the Germans from the East of the Reich. "It began at the Vistula," January 12, 1945.

About fifteen millions of persons were involved. Death came to about a third of that number. It was, too often, a release from worse than death.

It really began at Yalta, where a secret Communist, advising the American president, took precedence over the constitutional leaders of the United States, as the evil genius of America as well.

Asia swept forward into Europe, in the largest project of planned destruction of human beings. As a part of the whole system of betrayal of the West, this via dolorosa of the millions of Germans will live in history. Genocide thereby became a part of the new international law of nations that claimed to be fighting the nihilism of Nazism, in league with the nihilism of Asia.

The West will but unwillingly heed the potent historical elements of this story. Self-examination is incomparably less inviting than the criticism of others. But there cannot otherwise be a healing of the nations, no security of future peace, no assurance of human rights without the revelation of the tragic truth.

J. F. C. G.

Various Topics

Take a Second Look at Yourself by John Homer Miller. Abingdon-Cokesbury Press. 187 pages. $2.00.

Earlier, Dr. Miller wrote *Why We Act That Way* and *Take a Look at Yourself*. This is a sequel to each, further brief articles very heavily illustrated with excellent pointed incidents or quotations, most of which are quite fresh. He is minister of a Congregational church in Springfield, Massachusetts, where he preaches to a large congregation each week. This book shows why he has many come to him with personal problems.

Another of the many books on how to become the persons we should be, its thesis is, "when you are changed within — your attitudes and thoughts and feelings—then all is changed for you." Not writing in any consecutive order, Dr. Miller yet suggests in a variety of subjects how this thesis can be made true. Some of his chapter headings are "Slow Down and Live Longer," "It Is Later Than You Think," "Confession Is Good for the Soul," and the like.

H. W. F.

The Small Sects in America by Elmer T. Clark. Abingdon-Cokesbury Press. 256 pages. $3.00.

One can scarcely realize that there are more than two hundred smaller sects in America, but the author of this volume shows there is. This is really a veritable handbook of information concerning the various smaller religious bodies in America. The author has, evidently, made a very exhaustive study of these groups, and, thus, brings a wonderful amount of information concerning them.

The author places these denominations in groups, such as "Pessimistic or Adventist Groups," "Perfectionists or Subjective Groups," "Charismatic or Pentecostal Groups," "Communistic Sects" and "Legalistic or Objective Sects." In this grouping the author is able to discuss well the relation of the individual denominations in each group.

This book, a product of close and patient research is one that would be an acquisition of worthwhile information to any minister or other person wanting to understand the various religious fellowships.

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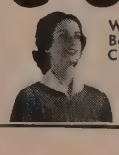

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Systematic Pastoral Calling

A House Going Minister Makes a Church Going People

*by Dennis W. Foreman**

I WOULDN'T want to pass on the merits of making pastoral calls. So much has been said, pro and con, pertaining to its total value. We still do it and there will always be those ministers who call and those who do not.

There are things to be learned, however, which can be used to the advantage of those who wish to make calls. Time is an element to be considered. One can spend a great deal of time to little purpose, unless he is careful. This is no attempt to pose as an expert but to offer for what they are worth a few suggestions which I have found helpful in practice.

A Schedule

A calling schedule is valuable. To the minister whose parish is in the city such a schedule is almost indispensable. I employ the afternoon for what I call routine calling when calls are made with the purpose of keeping contact between the church and the parishioners. There may be no illness or other pressing need, but there is need for a call quite often. People sometimes forget to come to church. Sometimes there is illness or other need of which the pastor has not heard. Some people don't think to report these things to their pastor. Everybody gives him credit for being as busy as he should and they do not wish to add to his burdens. Or, maybe they need him and don't realize it. A call is well made.

I like to start early in the afternoon and call for four or five hours at a time. This leaves the evening, after supper, for calling at hospitals or for other meetings and appointments.

The File

I keep a calling file. This is arranged on three by five index cards. There is one card to a family. I have arranged the cards in such order that the calling itinerary is a continuous one after such fashion that there is no doubling back. None is omitted. If a family moves to another section of the city, just move the card. In this manner the file can be permanent. If such a system is followed, the number of calls can be materially increased without loss of either time or effectiveness.

The card file is left in the office. The names and addresses are copied on the pages of a loose-leaf notebook which can be carried in the coat pocket. If the record in the notebook is triple spaced there is ample room for insertion of added addresses. Once a year possibly, certain pages will have to be revised.

When new members are added to the church or prospects are added to the list, the card can be inserted in the file and the names added to the list in the book. Changes in addresses are handled with a minimum of effort and time. It takes much time to set up this kind of record but once it is done, the time saved later more than justifies the cost.

Start Near Home

The manner of calling must be left to the individual. I prefer to start at a point near the home and call for a whole afternoon, then on the following day begin where I ended the day before, and continue in this same manner until a "round" of calls has been completed. It is actually surprising how much time and travel can be saved by spending a little time in making up such a route of travel.

One will find many people absent from their homes in the afternoon. What is best to do about these? Opinions differ of course, but experience alone will disclose which procedure is most valuable. I leave a card showing that the pastor called. Printed cards bearing a brief message and an invitation to services are a good investment. Such a gesture often proves more satisfactory to both pastor and parishioner than would a return call. I make no "call backs" until the "round" of calls is completed, unless there is known urgent need.

Many times, after the pastor has left a card, the parishioner will call by telephone expressing regret at having missed his minister, and will ask whether he wished to discuss anything in particular. I think that the wise minister will interpret this to mean that he does not have to hurry back. If the family wants him to come for some special reason, they will tell him so at the time.

Most people are busy. The call should be brief. We can undo in twenty minutes all the good we may have accomplished in the first five or ten. If we get to the point of our call and make it brief, much more can be done. It is better to make the call too short than too long.

*Minister, St. Paul's Evangelical United Brethren Church, Canton, Ohio.

Call on Entire Family

When it is possible to do so, it is better to make the call when all the members of the family are present. This is rarely possible with all people, if the parish is large. One thing I have found to be an advantage in the summer, there is a better chance that the children and young people will be there. Certainly these should be noticed and never neglected.

These suggestions will not apply everywhere, certainly not to invalids, shut-ins, the sick, in times of grave trouble, sorrow and at the time of death. Calls of special nature must have another treatment.

LIQUOR COST TOPS LIST

Washington, D. C.—More money is being spent for alcoholic beverages than for all the milk and dairy products consumed in the United States, the Board of Temperance of the Methodist Church charged here.

The board said that latest Department of Commerce statistics show that alcoholic beverages are being consumed at the rate of $8,550,000,000 a year.

For every dollar spent on food, 16 cents are spent on alcoholic beverages, the board said. Offering other comparisons, drawn from official statistical sources, it said that total expenditures for automobiles and parts, $10.1 billion, stand only a little higher than the $8.5 billion bill for liquor. Total expenditures for gas and oil are only half as high—$4.5 billion.

Other figures are these:

Milk and Dairy Products	$8,000,000,000
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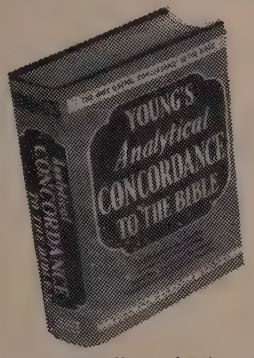

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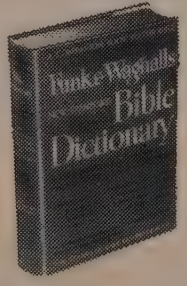

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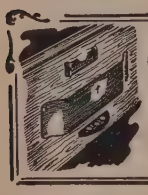
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Biographical Sermon for November

Elizabeth Cady Stanton—Feminist

by Thomas H. Warner

A gracious woman retaineth honor.—Proverbs 11:16.

ELIZABETH CADY STANTON was born November 12, 1815. She died in 1902. When Elizabeth was eleven years old, an event occurred which gave a trend to her life. Her only brother died. Her father, Judge Cady, had been proud of his boy and had entertained great hopes of his career. As he sat by the dead, Elizabeth crept into the room, climbed upon his knee and stroked his hair. He cried out: "O, my daughter, I wish you were a boy." Throwing her arms around his neck, she said: "I will try to do all that my brother might have done."

She kept her word. She induced her pastor to teach her Greek. She joined a class of boys at the Academy who were studying Latin, Greek and mathematics. For three years she ranked second in the class. She cherished the ambition to win one of the two prizes offered in Greek. When she was awarded the prize, she thought that at last her father would see that a girl was as good as a boy. He spoiled her pleasure by saying: "Ah, my daughter, you should have been a boy."

Henry Bayard was a student in Judge Cady's law office. He delighted in teasing Elizabeth. He read to her the laws relating to women, and passages from the Bible which seemed to infer that woman was inferior to man. One Christmas morning, she showed him one of her presents, a necklace and bracelet, with which she was delighted. He admired them and then told her that if some day she should become his wife, he could take them and lock them up, that she could never wear them without his permission, and that he could exchange them for a cigar and she could watch them evaporate in smoke. These happenings made her angry and no doubt led to her determination to do something to remove the stigma from her sex.

She told of another thing that kindled her interest in the amelioration of women. "I spent much time in my father's office. There, before I could understand much of the talk of the older people, I heard many sad complaints made by women of the injustice of the law. The tears and complaints of these women who come to my father for legal advice, touched my heart, and I would often childishly inquire into the particulars of their sorrow and would appeal to my father for some prompt remedy.

"On one occasion he took down a book and tried to show me that law prevented him from putting a stop to these injustices. My little head was filled with anger against those cruel and atrocious measures. I determined to take a pair of scissors and cut them out of the book, supposing that my father and his books were the beginning and end of the law. But when his students informed my father of my proposed mutilation of his library, he explained to me how foolish my childish vengeance would have been, and taught me that bad laws were to be abolished in another way. I then vowed that when I grew older I would myself try to bring about the changes that seemed so greatly needed. And that vow I have kept."

Mrs. Stanton became an ardent and militant suffragist. With Lucretia Mott she took up the cause of woman's rights. For forty years they, with Susan B. Anthony and others, worked for suffrage and property and other rights for women.

During a visit to Peterboro, Miss Cady met Henry B. Stanton, one of the most eloquent abolition orators of his day. He wooed her as ardently as he attacked slavery, and though she encountered much opposition from her parents, they were married in 1840. It was characteristic of both bride and groom that their honeymoon should have been spent in England, where they attended the World's Anti-Slavery Convention, to which Mr. Stanton was a delegate.

Mrs. Stanton received permission to speak at a hearing on the Married Woman's Property Bill. This is her account of how she prepared. "I would go up in the garret and rehearse my speech every day. But when I told my father what I was going to do, he was so disappointed that the tears ran down his cheeks, and he exclaimed: 'I wish you had waited till my head was under the sod before you did this.' 'O,' I replied, 'all my life in my dreams I have seen women begging and pleading with me to go and do something for them, and now that I have this opportunity nothing would induce me to forego it.'

"'But,' said he, 'don't you know that you will be laughed at from one end of the country to the other?' 'Well,' I answered, 'Columbus was laughed at when he said a continent lay on the other side of the ocean, and Fulton was laughed at when he said he could make a boat walk up the Hudson without sails. I guess it won't hurt me if I am laughed at'."

She appeared before the Legislature and was ridiculed as her father had predicted she would be. But the bill became a law.

In 1895 Mrs. Stanton published the first volume of *The Woman's Bible.* She had begun work on it in 1887 when she was in England. Her object was to make women object to the theological doctrines which had been evolved by the clergy in the past and which were still being preached. That women could go to church and listen without protest to sermons on texts which declared they were inferior beings was incomprehensible to her.

Her project aroused a storm of ridicule and abuse. Even her associates were opposed to it. That Susan B. Anthony, Frances Willard and other of her co-workers joined the opposition was a bitter blow. The last straw came when the National American Suffrage Association disclaimed any connection with the project.

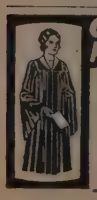
On October 25, 1902, Mrs. Stanton wrote a letter to President Theodore Roosevelt urging him to immortalize himself by bringing about the complete emancipation of American women. The next afternoon she passed away quietly in her chair at the ripe age of eighty-six.

EASTERN BAPTIST THEOLOGICAL SEMINARY TO HAVE NEW CHAPEL

The ground breaking ceremony for The Curtis Lee Laws Memorial Chapel and The William Howard Doane Memorial Music Hall was held in the Sunken Gardens of The Eastern Baptist Theological Seminary, City Line and Lancaster Avenue, Philadelphia 31, Pennsylvania, on September 28, 1950, at 3:30 p. m.

This fine building is the gift of Mrs. George W. Doane, given in honor of her father. The cost of the building is to be $325,000, the amount given to Eastern by Mrs. Doane.

It is hoped that the new building will be ready for occupancy by the time of the 1951 Commencement.



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A Service of Song for Church and School*

by Mary Dickerson Bangham and Amelia Howell Fowler

THIS is intended as a combined service for church school and church. The primary and intermediate classes should have their psalm verses well memorized. It will add to the effectiveness of the service if the older groups — particularly the choirs and orchestra—do likewise. In any case, they should have sufficient mimeographed copies of their verses and these should be practiced in their classes—at least one Sunday before the service is to be given. (Papers may be collected and saved by the director for the later occasion!) The nature of the service should be explained to each group and they should be asked to speak their verses joyfully, with a ring of purpose and genuine praise. Otherwise a mumbled, or dragged out, or funereal deadly monotone is apt to characterize what should be a vital service of rejoicing. Remind the groups to hold up their heads as they read, and allow their voices to come forth happily — and that they should look happy!

Verses are selected to suit the different age groups and should not be interchanged.

Where an *S* is marked in the left hand margin it means that that line of poetry may be spoken by a single (solo) voice. If several *S's* occur in succession each line should be assigned to a different person so that there are several solo-speaking voices, one after the other.

Organ (or piano) prelude: *Melody in F*, by Rubenstein (Carl Fisher, New York, publisher) is suggested, but any *joyful* prelude may be substituted.

Call to worship, spoken (not read) by the minister:

Sing praises to the Lord, which dwelleth in Zion.
Sing unto the Lord, and give thanks.
Make a joyful noise unto the Lord, all ye lands.
Sing forth the honor of His name:
Make His praise glorious!

Orchestra, or trio (piano and violin soloist may be substituted, if necessary) stands and speaks:

Make a joyful noise unto the Lord, all the earth:
Make a loud noise, and rejoice, and sing praise.
S. Sing unto the Lord with the harp:
S. With the harp, and the voice of a song.
S. With trumpet and sound of cornet make a joyful noise before the Lord, the King.
Make a joyful noise unto the Lord.
S. We will sing a new song unto Three, O God:
Upon a psaltery and an instrument of (ten) strings will we sing praises unto Thee.

Orchestra, having spoken, seat themselves and play a joyful, triumphant selection such as one of the following: *Melody* by Dawes (Gamble Hinge, Chicago—publishers): or *To a Wild Rose* by MacDowell (Arthur P. Schmidtt, New York, publisher): or *Flower Song* by Lange (Carl Fisher, New York, publisher).

Minister gives a brief introductory talk using first the words of the psalmist:

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless His name;
Show forth His salvation from day to day!

Primary class, coming first to the platform, speaks:

Sing unto God,
Sing praises to His name.
We will sing praises to God.

Primary class sings *Praise Him, Praise Him, all ye little children.* (Found in any primary song book).

Junior or Intermediate department (or the two combined). They stand to speak, but they do not come forward:

With our song will we *praise* Him.
We will *praise* the name of God with a song,
And will magnify Him with thanksgiving.
It is good to sing *praises* unto our God.

Junior or Intermediate department (or combined departments) sing *For the Beauty of the Earth.*

High school classes stand and read:

Sing unto God, ye kingdoms of the earth.
O sing praises unto the Lord.
We will sing of mercy and judgment.
We will sing unto the Lord as we live:
We will sing praise to our God while we have our being!

High school classes sing: *Rejoice, ye pure in heart.*

Women's class, or combined women's classes, stand and read. (If adult classes are mixed, let the women of each class speak and sing together as one body):

Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
Sing ye praises with understanding.
We will sing of the mercies of the Lord forever.
O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
The Lord is my strength and song,

*Selections used are all taken from the Psalms.

And is become my salvation.

Women's classes sing, rapidly, all verses of *There's a wideness in God's mercy.*

Men's class or combined men's classes, stand and read. (If mixed classes, let men of each adult class speak and sing together as one body):

Be Thou exalted, Lord, in Thine own *strength:*
We will sing and praise Thy power.
Unto Thee, O our *strength,* will we sing:
For God is my defense and the God of my mercy.
All the earth shall worship Thee,
And shall sing unto Thee;
They shall sing to Thy name.

Men's classes sing all verses of *Holy, holy, holy! Lord God Almighty.*

Junior Choir (If there is none, use a double quartette of Junior Choir age). Standing, they *speak* (not read):

We will sing praise to the name of the Lord.
We will praise Thee, O Lord, among the people.
We will sing unto Thee among the nations.
We will sing of Thy power.

Junior Choir sings *Through love to light!* or *When morning gilds the skies* (not over four stanzas).

Adult choir and organist stand and read. (If they memorize and speak these words it will be more effective):

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
S. O sing unto the Lord a new song for He hath done marvelous things.
S. Serve the Lord with gladness:
S. Come before His presence with singing.
Sing unto Him.
Sing praises unto Him.

Adult choir sings anthem of praise.

Congregation with choir, organist and minister stands and reads from their bulletins:

Thou hast girded me with gladness
To the end that my glory may sing praise to Thee,
And not be silent.
So will we sing praise unto Thy name forever.

Congregation sings all stanzas of *O worship the King, all glorious above.*

Benediction by the minister, followed by the congregation singing the *Gloria Patri:*

He hath put a new song in my mouth.
Even praise unto our God:
Many shall see it, and fear,
And shall trust in the Lord.
Sing forth the glory of His name!
Make His praise glorious!
Amen.

INVISIBLE MESSAGE CHRISTMAS POST CARD

The latest of the Invisible cards. The front has the conventional wise man-camel scene.
On the reverse side is the Invisible message.

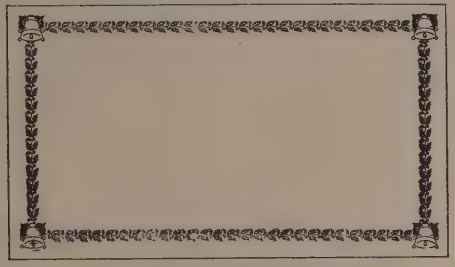
PRICES

Sample free upon request

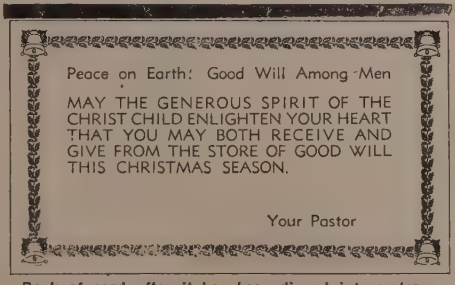
1 dozen cards_____ .50
Fifty cards _____$1.50
100 cards _____$3.00
300 or more_____$2.50 per 100

(If you can use a minimum of 1000 cards you can have your own message imprinted with the invisible ink.)

CHURCH MANAGEMENT, Inc.
1900 Euclid Avenue
Cleveland 15, Ohio



Back of card as received by addressee



Back of card after it has been dipped into water

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Ask for free samples

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Certificates

FOR LIFE'S TREASURED MOMENTS

MARRIAGE CERTIFICATES

Our Wedding Treasure—A lovely folder delicately illustrated with wedding bouquet, flowers, stained-glass window; on fine white paper. Appropriate Scripture; poem by *Elizabeth Barret Browning;* pages for guest signatures and list of gifts. Certificate occupies center spread. White silk cord. Size, 5⅜" x 7¾".
With Envelope.....Each, 30c; Dozen, $3.00

DEDICATION CERTIFICATES

For This Child I Prayed—This colorful booklet and dedication certification contains a complete service with responses, Scripture, and prayers. Cover embellished with full-color illustration of mother and child, framed by shaded blue background. Size, 5½" x 7½".
With Envelope.....Each, 30c; Dozen, $3.40

BAPTISMAL CERTIFICATES

What Saith the Scripture?—An attractive booklet for presentation to new members; containing Church Covenant, Certificate of Baptism, Certificate of Membership, and Christ's Prayer for Believers. Size, 4½" x 7¼".
No. 119-S. ... . Each, 20c; Dozen, $2.00

Plate-printed Certificate — Beautifully engraved in attractive style. The open Bible, lilies of the valley and church spire form an effective design. Four-page folder with approximate Scripture. Size, 6" x 7". Envelope.
No. 123-S. ..... Each, 12c; Dozen, $1.25

CERTIFICATE of APPRECIATION

Always, an appropriate reminder of the church's appreciation for those who have served officially in church or school. Parchment paper, blue and black printing. Size, 8¼" x 5¾".
With Envelope.....Each, 15c; Dozen, $1.50

THE JUDSON PRESS 1703 CHESTNUT ST. PHILADELPHIA 3, PA.

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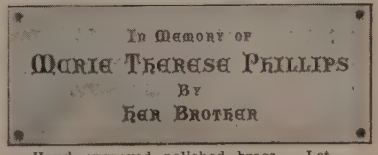

Hand engraved polished brass. Letters filled with baked enamel—won't tarnish. Send inscription for quotation.

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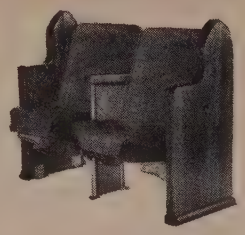

✱ Write for Descriptive Literature ✱

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225 FIFTH AVENUE NEW YORK 10, N. Y.

What a Minister Should Know About Life Insurance

This continues the reproduction from a booklet issued by the Presbyterian Ministers' Fund. While it describes, particularly, the policies of the Fund, there is much general information which will help the minister appraise life insurance in general. Earlier installments appeared in the September and October issues.

What is the best endowment for a young man?

Endowment at Age 65. It gives insurance until age 65. After that a monthly income for life may be chosen. Settlement also may be made in cash. The policy is recommended because, at a low cost, a young man may provide life insurance during his active years, and at the same time, provide capital which will be very useful when he retires.

What is the difference between a Retirement Income Endowment at Age 65 and a regular endowment at the same age?

The Retirement Income Endowment at Age 65 guarantees a lifetime income of $10.00 per month for each $1000 face value. It provides a death benefit varying from the face amount of the policy as a minimum to the reserve maintained on the policy at the time of death. The maximum reserve is, at 65, $1,655 per $1000 of insurance. This reserve begins to exceed $1000 usually between age 55 and 65. The Endowment at Age 65 provides $6.04 per $1000 as a guaranteed income. The death benefit is never more than the face amount of the policy. The Retirement Income Endowment at Age 65 costs more and gives more than the simple Endowment at the same age.

Give an illustration of the actual way an endowment works.

A professor in a leading seminary took out a Twenty-Five Year Endowment in 1916. He paid $838.50 in premiums. In 1941 the policy matured and the professor chose to take a paid-up policy for $1872.00. Since that time no premiums have been required, dividends have been left, as previously, and the paid-up value is now $2676.91—more than three times the amount paid us.

Can I pay for my insurance at one time and be done with future premiums?

Yes. Buy a Single Premium policy. Write the Fund and we will send you our special circular describing these contracts.

What are annuities?

Contracts to provide an income without the insurance feature. They are planned for those of a mature age who want an assured income for themselves only, or for others who may survive. Write the Fund for information.

What is meant by cash surrender value?

Every year, after the second annual premium has been paid, all policies, except term contracts, have a value which, on demand, will be paid to the insured if he is forced to give up his insurance.

What is meant by paid-up value?

The amount of insurance (on which no further premiums need be paid) which may be purchased by the accumulated value of the premiums which already have been paid.

Can one borrow on his policy?

Yes, if the policy has a cash surrender value the owner may borrow up to that value. Cash surrender values usually begin after the second annual premium has been paid.

What is the interest charge on loans on policies now being issued?

Such rate not exceeding 6% per annum as the directors shall fix. The rate is now 5% payable at the end of each year.

Is it advisable to borrow on insurance?

No, except for temporary emergencies. Borrowing defeats the main object, namely, that of providing a substantial sum as protection for loved ones. If you are obliged to borrow, plan to repay your loan as quickly as possible.

Is insurance meant to be a substitute for a pension plan?

Emphatically NO. Every minister who is eligible for membership in a denominational pension fund to which he and his church contribute should participate in this privilege. Insurance is meant to provide protection and supplement the retirement income.

Which is the oldest life insurance company in America?

The Presbyterian Ministers' Fund. It was started in 1717 and chartered by the sons of William Penn in 1759.

CHURCH EMPLOYEES MAY NOW BECOME ELIGIBLE FOR FEDERAL SOCIAL SECURITY*

Under the 1950 amendments to the Social Security Act, Old Age and Survivors Insurance is now automatically extended to employees of non-profit religious, charitable, and educational groups or societies. Beginning January 1, 1951, employees (except clergymen and members of religious orders) of such organizations may become eligible for government insurance protection under conditions described below.

Earnings of Employees of Non-profit Organizations May Count Toward Old Age and Survivors Insurance Benefits if:

1. The employing organization files a certificate with the Bureau of Internal Revenue in which it elects to assume its share of the Social Security tax, and if:

2. At least two-thirds of the employees of that organization express, by signing the certificate, their wish to have Social Security coverage.

Would All Employees of the Organization Then Have Social Security Coverage?

Not necessarily.

1. Only those who signed the statement or certificates, plus—

2. All new employees hired by the organization after the effective date of the certificate.

To What Non-profit Organizations Does This Apply?

Under the new law, Social Security, on this employer-employee elective basis, is available to any charity, or religious institution, or any educational, religious, scientific, or literary organization, no part of whose earnings go to the benefit of any private shareholder or individual.

*From Fact Sheet No. 6 of the Federal Social Security Agency.

CHRISTMAS RECORDINGS FOR TOWERS

Schulmerich Electronics of Sellersville, Pennsylvania, have announced two new twelve-inch, double-faced recordings for the Christmas season. They have been made from the playing of Dr. Alexander McCurdy of the School of Music, Philadelphia. The 61 Flemish Type Carillonic bells were used.

The records are:

F-100: (A) Adeste Fideles; Jesus Christ Is Risen Today; (B) Improvision on Bells; Bells of St. Mary's.

F-103: (A) It Came Upon a Midnight Clear; (B) "Silent Night."

These records sell for $4.50 each.

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ARROW LETTER SERVICE

515 Auditorium Building Cleveland 14, Ohio

Dedication of a Parsonage*

Doxology—the Congregation.

Recognition.

MINISTER: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in."

We recognize Christ as the head of this house, its guest and also its Lord.

Musical number—Selected.

Responsive reading—"The Household of Faith"—Rev. C. J. Semans.

LEADER: Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,

PEOPLE: Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone;

LEADER: In Whom each several building fitly framed together, groweth into a holy temple in the Lord;

PEOPLE: In Whom ye also are builded together for a habitation of God in the Spirit.

LEADER: I therefore beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love;

PEOPLE: Giving diligence to keep the unity of the Spirit in the bond of peace.

LEADER: Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man;

PEOPLE: Unto the measure of the stature of the fullnes of Christ.

LEADER: That we be no longer children, tossed to and fro and carried about with ever wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

PEOPLE: But speaking truth in love, may grow up in all things unto Him, Who is the head, even Christ.

Presentation of keys of parsonage to the minister by president of the Board of Trustees—Carl E. Anderson, Jr.

Minister's response—Rev. M. E. Dorr.

Poem, "A New House" — Isabelle Bryans Longfellow.

Solo, "Bless This House"—Brahe.

A New House

A woman who has never kept
A well-worn house, who has not stepped
On splintered floors or cleaned the scrawl
Like hieroglyphics from the wall,
Or tackled some dark basement room
With elbow grease and stubby broom—
That woman cannot really know
The splendor of this bungalow,
Which is not large and is not rare,
But, oh, the state of its repair—
Walls without one spot or smear,
Floors like satin, golden clear,
A basement white as angel wings;
No penthouse pomp, no lounge of kings
Will ever seem more fair to me
Than when I turn this knob and see
Where no one else has lived before—
Heaven beyond a new pine door!

Isabelle Bryans Longfellow

Declaration

HUSBAND: We who make up this family believe that God has brought us together and that He is our helper.

WIFE: We agree to work and pray that this home may be a source of strength to its members and a place of warmth and fellowship to all who come into it.

DEDICATION AND CANDLELIGHTING LITANY

MEMBER OF SUNDAY SCHOOL: We dedicate this home to love and understanding. May its joys and sorrows be shared and the individuality of each member appreciated. We light a candle to

Family Love

PEOPLE: With the help of God and our cooperation we dedicate this home to family love.

CHILD: We dedicate this home to work and leisure. May it have gaiety and high fellowship, with kindness in its voices and laughter within its walls. We light a candle to

Happiness

PEOPLE: With the help of God and our cooperation we dedicate this home in happiness.

CHAIRMAN BUILDING COMMITTEE: We dedicate this home to a friendly life. May its doors open in hospitality and its windows look out with kindness toward other homes. We light a candle to

Friendship

PEOPLE: With the help of God and our cooperation we dedicate this home to friendship.

MEMBER, WOMAN'S SOCIETY PARSONAGE COMMITTEE: We dedicate this home to cooperation. May its duties be performed in love, its furnishings bear witness that the work of others minister to our comfort and its table remind us that God works with us for the supply of our daily needs. We light a candle to

Cooperation

PEOPLE: With the help of God we dedicate this home in the spirit of cooperation.

MEMBER, YOUTH FELLOWSHIP: We dedicate this home to the appreciation of all things true and good. May the books bring wisdom, the pictures symbolize things beautiful, and the music bring joy and inspiration. We light a candle to

Appreciation

PEOPLE: With the help of God we dedicate this home in the spirit of appreciation.

MINISTER: We dedicate our time and talents to live for one another, to serve our generation and to help build a world in which every family may have a home of comfort and fellowship. We light a candle to

Christian Service

PEOPLE: With the help of God and our cooperation we dedicate this home to Christian service.

MINISTER'S WIFE: We dedicate this home as a unit in the church universal, an instrument of the kingdom of God, a place for worship and Christian training and a threshold to the life eternal. We light a candle to

Spiritual Enrichment

PEOPLE: With the help of God and our cooperation we dedicate this home to spiritual enrichment.

Hymn, "Blest Be the Tie That Binds."

Dedicatory prayer and benediction.

*As used by the Methodist Church, Dayton, Iowa. C. J. Semans, minister.

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NEW PRODUCTS FOR CHURCHES

BLOW THE SNOW AWAY

Here is the answer to the church custodian's dream. Think of that Saturday night storm followed by a drop in the temperature. The custodian gets to the church early to assure a warm building, but there is still the snow. Shoveling of fifty, one hundred or five hundred feet of snow is no fun. The hand controlled, power operated Snow-Blo does the work in a few minutes of time. It is powered by a gasoline engine which not alone works the snow blowing mechanism but also drives the wheels. All the operator does is to guide the machine from the handles in the rear. Want one for your church? Ask about New Product No. 11502.

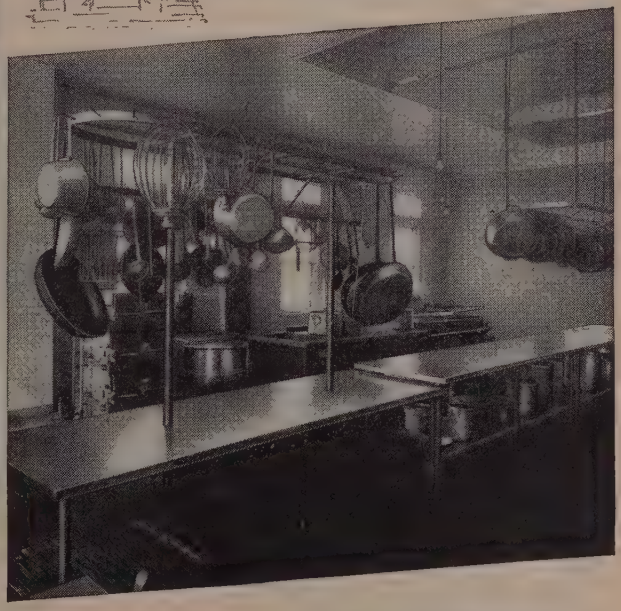
The Snow-Blo

LOOSE LEAF MEMBERSHIP RECORDS

We admit a prejudice against loose leafed membership records. There is too much danger of forms being lost. But here comes one which, while using the loose leafed method, has a quality which overcomes the prejudice. It uses a loose leafed binder. But the binder which is a very strong one has from fourteen to eighteen rings. These rings per-

(Turn to page 79)

make your church kitchen
easy to use
...economical



WITH EQUIPMENT BY PIX

Dinners, luncheons and "refreshments" play an increasingly important part in the social and financial life of the church. Your church social and fund-raising groups will appreciate the convenience and economy of a kitchen designed, built and installed by PIX.

PIX engineers have a wealth of experience in supplying the right food service facilities for schools, institutions and industry. Let this experience work for you in building your new church or remodeling the old one. Provide the right kitchen for your church's needs by insisting on a kitchen by PIX. Ask your building committee to submit its kitchen problems to Dept. Y.

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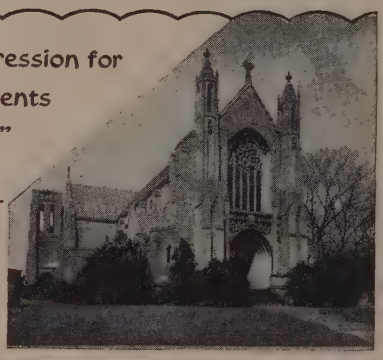

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414 FRY STREET DENTON, TEXAS

New Product No. 11503

New Products for Churches

(Continued from pages 77 and 78)

mit staggering so that 22 to 30 names are visible on a single sheet at one time.

The membership cards are well designed to give complete information. They offer data on family history, births, baptism, marriages, children and pastoral visitation.

All of these records are provided with the proper dividers and indices for effective bookkeeping. If you wish further information ask us about New Product No. 11501.

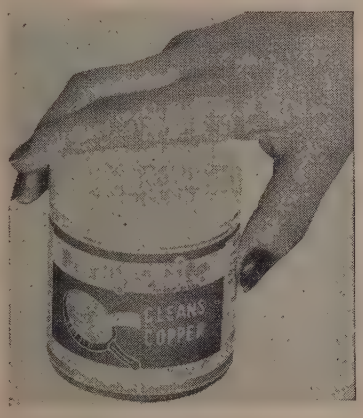
IMPROVED SPIRIT-PROCESS ADDRESSER

A new hecto-process mechanical addressing machine with expanded capacity to address tissue-thin air mail envelopes to one-inch thick catalogs and booklets, at speeds up to 1500 pieces per hour. Increased capacity and operating speeds are the result of an ingenuous wick feed, pictured in inset. Wick received printing fluid by capillary attraction from beneath feeding plate.

Printing fluid flow and capacity of moistening aperture are easily controlled by convenient thumb screw. Operator completes addressing operation with right hand, advancing list by light pressure of index finger on forward list roll. Full name and address of mailee are highly legible under plastic pressure bar. Machine ejects addressed pieces automatically. If interested ask about New Product No. 11503. (See illustration on page 78.)

"PROPER CARE FOR COPPER WARE"

"Penny-Brite helps church organizations raise dollars," say the makers of this new cleanser of creamy-white consistency, especially formulated for restoring the original brilliance to copper, brass, stainless steel and chrome that have become tarnished or dull. It is furnished in 8-oz. jars, attractively presented with two-color labels. Action takes place immediately upon application, practically without effort. Penny-Brite is non-irritating to the hands, greaseless, contains no harmful acids or abrasives. It is especially recommended for copper-bottomed pots and pans. Ladies Aid societies, social clubs, and other organizations have handled the sale of Penny-Brite with highly gratifying results. The manufacturers offer special discounts to church organizations and suggestions for raising money with Penny-Brite. If interested ask us about New Products No. 11504.



New Product No. 11504

AUTOMATIC CHRISTMAS TREE AND FLAG STAND

Have you had trouble getting the Christmas tree in a vertical position? It is easy with this stand. Press the foot pedal and place the tree in the stand. Conical guides help you to properly align it. Release the pedal and you have it in an upright position. It is held there in a grip of steel.

The holder will accommodate trees, masts or displays from one to three inches in diameter. If you want to know more about it ask us about New Product No. 11505.

New Product No. 11505

PIPE ORGAN DIRECTORY

(From page 78)

MISSOURI

INHERENT QUALITY

The same standards of high quality in tone, material and craftsmanship will be found in all Kilgen Organs, whether it be a large four-manual, a three-manual or the Harmonic Ensemble designed for the modest budget.

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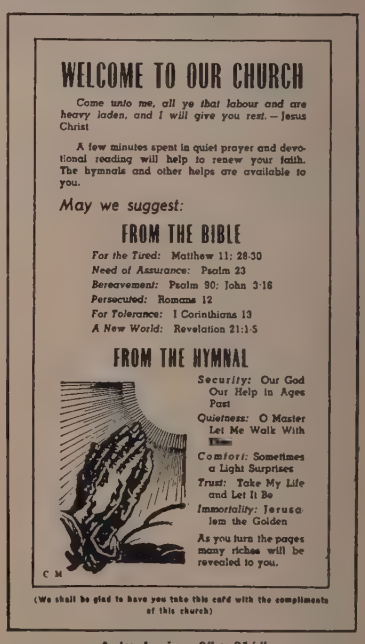

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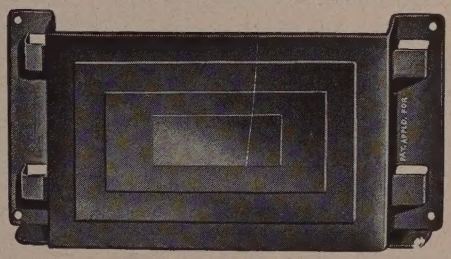

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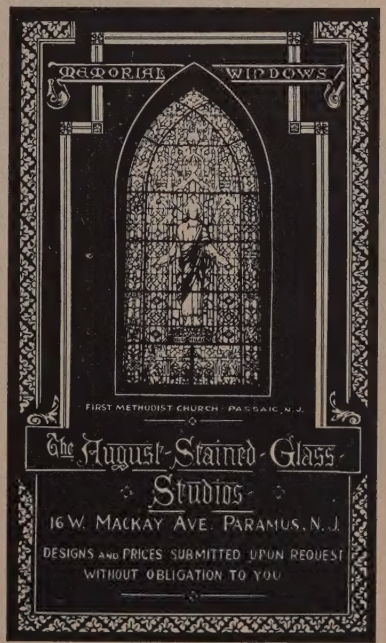

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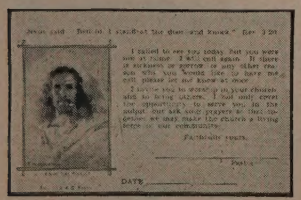

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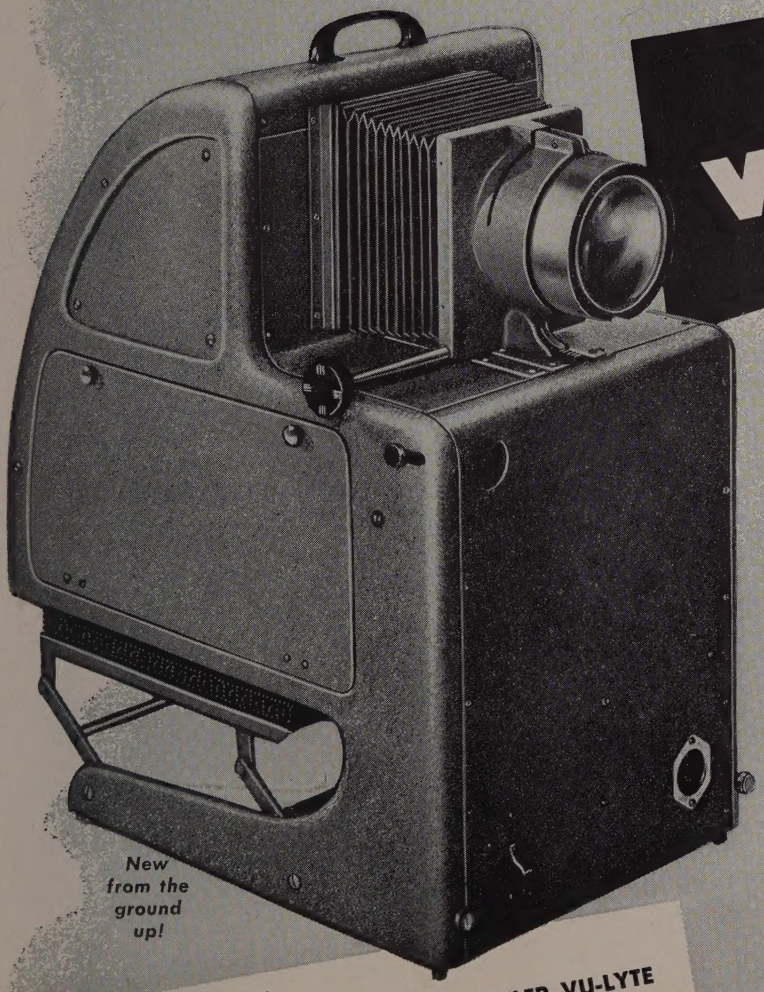

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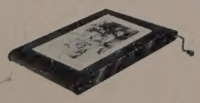

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